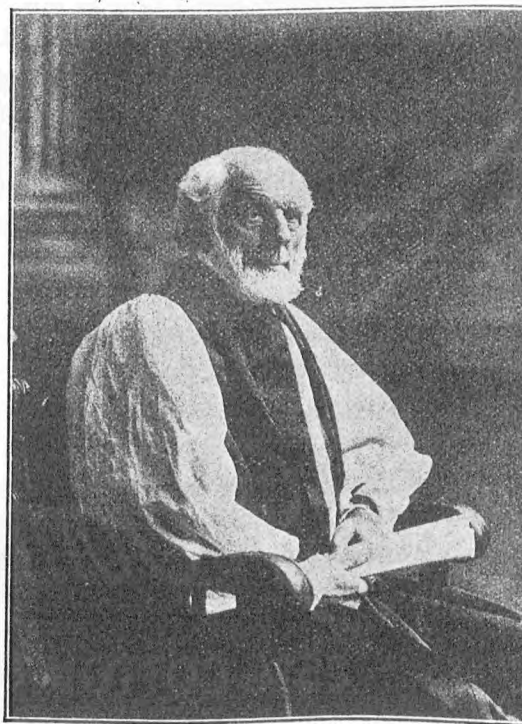


THE RIGHT REVEREND FREDERICK DAN HUNTINGTON
PROTESTANT EPISCOPAL BISHOP OF CENTRAL NEW YORK

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The Bishop Huntington Memorial Chancel Fund



The Late Rt. Rev. Frederic Dan Huntington
S. T. D., LL. D., D. D.

THE recent death of our Right Reverend Father in God, Frederic Dan Huntington, S. T. D., LL. D., L. H. D., ended a career singularly brilliant, the labors and counsels of a man who was especially helpful to many, and the earthly life of one dearly beloved. His death cast a shadow upon many—a shadow which can not be compassed by the geographical boundaries of the Diocese of which he was the first Bishop; nor by the ecclesiastical boundaries of the Church in which he served.

For forty-three years he gave to the Church his best energies and his best thought. For eight years of that time he labored in Boston where, under his supervision, was erected Emmanuel Church—a fitting monument to his life and work in that city. Thirty-five years of his life he gave to the Diocese of Central New York, where with many sacrifices and much tedious labor and wise counsel and judicious oversight he helped to construct a great Diocese.

To the memory of such a life a suitable memorial should be erected; so think the many who loved and respected him and who would honor his memory. To this end the present Bishop, the Right Reverend Charles Tyler Olmsted, D. D., called a meeting of the Trustees of the Parochial Fund of the Diocese of Central New York and the Trustees of the Church of the Saviour, Syracuse, on January 21, 1905, in the city of Syracuse.

Six years before his death Bishop Huntington raised the funds with which the St. James Church property in Syracuse was redeemed, after it had been sold under mortgage foreclosure, and organized the Church of the Saviour, of which he became Rector and President of its Board of Trustees and the title of which, having been acquired, was held in his name until his death, when it was transferred to the Trustees of the Parochial Fund, thus becoming the property of the Diocese. In consideration of these facts it was the unanimous opinion expressed at the above meeting, that he had, by his own act, when in his declining years he established this Church, both indicated the nature of the memorial and settled the question of its location; and that the most fitting way to commemorate his life and his thirty-five years of service to the Diocese would be the erection of a handsome and substantial chancel which should complete that now unfinished church.

It was unanimously voted at this meeting that the present Bishop and the two Boards of Trustees recommend the erection of such a chancel, together with some attending alterations in the present structure, that there may be builded a memorial worthy of the man and of the Diocese, and that there be fastened upon such chancel wall a tablet inscribed with the name of the Right Reverend Frederic Dan Huntington, S. T. D., LL. D., L. H. D., First Bishop of Central New York.

It was the expressed belief of all present at this meeting that the erection of such a memorial could not fail to appeal to all the faithful within the Diocese and as well to many outside who knew and loved him and to many of other communions who respected him and who would honor his memory.

It is the opinion of the present Bishop and the other members of the Committee whose signatures appear below, that such a memorial should cost not less than twenty-five thousand dollars; and to that end subscriptions will be received by Mr. Charles W. Andrews, S., A. & K. Building, Syracuse, N. Y., Treasurer of the Trustees of the Parochial Fund of the Diocese.

It is the desire of the Bishop and the said Trustees that every one who wishes to do so may assist in the erection of this memorial; and contributions of any amount will be accepted and acknowledged in the columns of the *Gospel Messenger*, the official organ of the Diocese of Central New York, of which Bishop Olmsted is the editor.

A list of the names of all persons contributing will be prepared and deposited in the corner stone of the memorial.

Chas. Tyler Olmsted -
Bishop ex.

W. D. Dunning

J. C. Lehigh

Louis Kummhaar

H. T. Bellinger

C. W. Andrews

Frank Schurey, Rector

Ezekiel W. Mundy

Frederick Horner

Chas. L. Behr

George H. Swift

Frank L. Lyman

Geo. E. Congdon

Bernard F. Haight

Dated, Syracuse, N. Y., February 4, 1905.

The Bishop Huntington Memorial Chancel Fund

SYRACUSE, N. Y. *March 23* 1905.

Mr. Ezekiel W. Mundy

Syracuse N.Y.

Dear Sir

A fund is being raised to erect a memorial to the late Rt. Rev. Frederic Dan Huntington, S. T. D., LL. D., L. H. D., for 35 years Bishop of the Diocese of Central New York, and your name has been mentioned as one who would wish to make an offering in aid of the project. The enclosed statement from Bishop Olmsted and the Board of Trustees of the Parochial Fund and The Church of The Saviour will explain the matter in full.

If you have in mind any persons who would like to add their contributions, and who have not been afforded an opportunity, you will do them an undoubted kindness and materially assist in the work by sending their names and addresses on enclosed blank to Geo. E. Congdon, Chairman, Syracuse, N. Y., at the time you send your subscription or pledge (blank and envelope for which you will find herewith) or at such later day as their names may come to your attention.

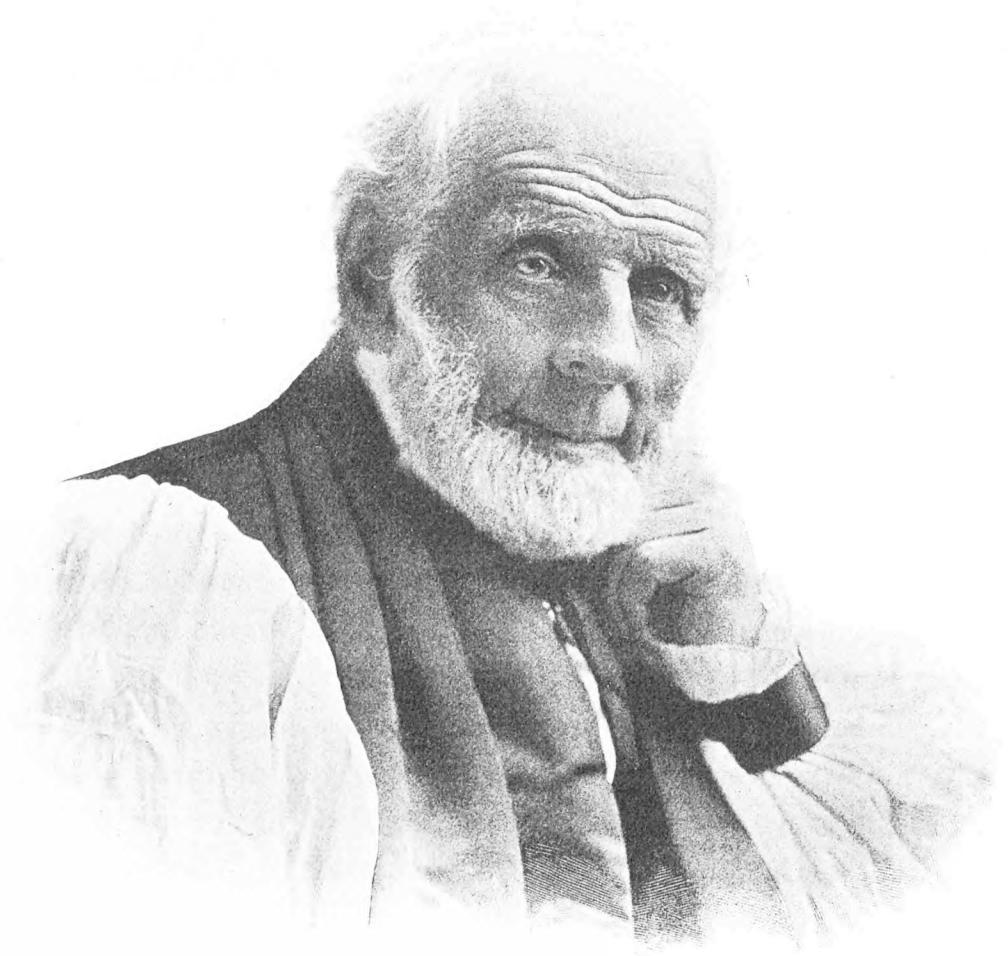
Yours very truly,

GEO. E. CONGDON,

LEONARD T. HAIGHT,

CHARLES L. BEHM.

Committee.



THE RIGHT REVEREND
FREDERICK DAN HUNTINGTON

THE RIGHT REVEREND FREDERICK DAN
HUNTINGTON, PROTESTANT EPISCOPAL
BISHOP OF CENTRAL NEW YORK & *Integer
vitae, scelerisque purus*

IN the furtherance of the principles upon the basis of which The Craftsman was founded in October, 1901, the Magazine in its new form will present each month a sketch of some contemporary individual whom the love of a great cause, the devotion to an ideal, or the sense of some specific duty has dominated to the degree of casting out complexity from his life; leaving it simple, strong and enthusiastic to the point of intensity.

As an example of such a life, passed in a position, which but for the resistance offered by an invincible austerity, might have been attended with pomp and circumstance, the career of Frederick Dan Huntington, Protestant Episcopal Bishop of Central New York, has been chosen to begin the series.

This choice, it would seem, is justified from more than a single point of view. The Craftsman, published in Syracuse, honors the memory of a recently deceased, venerable Churchman, who, for thirty-five years, labored with distinguished power for the purification and the progress of the community; while involved in this just tribute to a domestic example of dignity and virtue, there exists the broader recognition of the accomplishments of one of the most laborious citizens of the Universal Commonwealth of God.—[EDITOR.]



FOR churchmen and scholars throughout the country, the name of Bishop Huntington recalls a sincere Christian of the militant crusading type; a stern moralist; a distinguished student of history, philosophy and doctrine; a convincing preacher of the argumentative class; a writer of English undefiled. These high qualifications certainly constitute a claim to long remembrance. But yet they fail to picture the beneficent, radiant personality which lately has been withdrawn from the scene of its gracious activity. For the citizens of his cathedral city, Bishop Huntington was something more than an abstract spiritual force working like a powerful chemical upon the materialism of a commercial and industrial center. He was indeed a "reverend father in God," creating a palpable atmosphere of

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purity, as he walked through the streets, growing year by year dearer to the people as his figure became more bent and his step more feeble; longing, as he expressed himself, for "his Father's broad acres." His searching eye, as it was plain to the observer, glanced about him in judgment, as well as in blessing, and his voice in greeting, often framed words which testified to his abiding consciousness of his position as a churchman: as, for example, on one occasion when he wished his passing friend, instead of the conventional good-morning: "A happy St. Stephen's Day." His type of Christian, scholar and man, is one that, to the universal loss, is rapidly becoming extinct. His rare personality will be regretted by his great flock, his friends and his townsmen, until they too shall have passed away.

The sources of his personality are not remote or obscure for any reader of his biography familiar with the New England character. His simplicity of life developed from his intense devotion to an ideal which cast out complexity from his character, to the absolute degree that it reflected nothing of the passing show of the world. His career, with its deep mystic revelation, its advance amid perils and sacrifice, can be compared with extreme fitness to the "Quest of the Holy Grail." His unexpected personal vision of the Divine, his austere preparation for his high priesthood, his renunciations of things worthy and desirable in themselves, all have their originals and close parallels in the story of Galahad. None more truthfully than this modern spiritual pathfinder could declare:

"My strength is as the strength of ten,
Because my heart is pure."

As can not be too thoroughly emphasized, the facts of the Bishop's origin and training account plainly for the trend and acts of his life more plainly than similar facts are wont to do, even in the case of marked individuals. But this correspondence, more often than elsewhere, is found in the New England character which, although apparently eccentric, is, in reality, deeply logical. The humbler types show a persistency which often passes the limits of obstinacy; while the higher are given up to the pursuit of the loftiest ideals. The humbler, as pictured in the best fiction relative to the region, are drawn from the life, and reproduce happily, but without caricature, the humor of the originals; while history, from the Colonial period to that of the Civil War, teems with examples of distinguished New

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Englanders who have devoted their lives to the strictest service of God, country and humanity. Among the latest survivors of this class, Bishop Huntington finds his rank, like that other "Candle of the Lord," who, for a few short years, sent out from the bishopric of Boston, a strong pure flame into the gathering darkness of unbelief.

The ideality, the strength, the unflinching purpose must then be regarded as the great inheritance of Bishop Huntington from his ancestors, whom, in some indefinite way, it seems natural to picture as living the lives and using the speech attributed to the Puritan group in Robert Browning's drama of "Strafford."

But there is no need to depend for evidence upon remote association of ideas. The Puritan characteristics brought over-seas, to "the stern and rock-bound coast," persisted, unchanged in essence, for more than two centuries, and although much less pronounced to-day than we can believe them to have been even fifty years since, it may be because the forces opposing them are largely spent, while the qualities themselves permeate like a leaven the division of society into which they are introduced, hidden in the composition, but infusing it with activity.

The desire for freedom to worship God made the Puritan. It continued with him generation after generation, as his thoughts were modified by radical political and social changes, by a new life in a new world. One and the same nature revolted against spiritual tyranny under Archbishop Laud in the mother country and against the narrowness of orthodoxy in the New England meeting-house. In this later form of the struggle, both parents of Bishop Huntington were involved, the father's name being expunged from the list of Congregational ministers, and the mother, after trial for heresy, being expelled from the church. In her actual life having been strong to endure, she has met the reward of her convictions and courage. She still survives in a word-portrait by one of her sons, which renders her as she might be pictured by one who, knowing her antecedents, should work from them alone in the effort to shadow forth her personality. This portrait of the mother, which is a valuable aid to the understanding of the character of her eminent son, is, furthermore, beautiful in treatment. The collocation of the words composing it is such that the sentences, when spoken, rise and fall with a lyric movement which connotes and suggests the aspiration, the sadness, the sympathy of the life whose story it follows. It reads:

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"In her the same Puritan austerity was perhaps accentuated by the inheritance of reserve and stern decision which came from her father's family. Mingled with this was a susceptibility and a self-depreciation inclined to melancholy. Hers was a nature responding quickly to all that was noble, easily depressed by anything false; tender and generous in its sympathies, severe and relentless in self-condemnation. An uncompromising moral sense, joined with the scrupulous Puritan conscience, led her to seek the attainment of the highest standard in herself and her family. A large benevolence made her lenient and pitiful toward the sinful and suffering."

From the above-quoted authoritative source, as well as from logical deduction, we may gain an adequate idea of the inherited traits of Bishop Huntington. These provided the foundation of his character. His specific intellectual training, together with the searching spiritual experiences of his early manhood built the superstructure apparent to the world.

Born at Hadley, Massachusetts, under the colonial roof-tree of his ancestors, it was but natural that he should be educated at Amherst, the local college endeared to him through family traditions and recognized as one of the strongest American institutions of learning. He there found himself in brilliant companionship and under the active influence of high accomplishment, since, during the decade 1830-1840, this college sent forth into the Christian ministry and the fields of literature and science, Richard Storrs, fervent preacher and writer of exquisite English, Henry Ward Beecher, Hitchcock the educator, Governor Bullock and others whose early promise was justified by their subsequent course. And, in passing, let a tribute of gratitude, at this late day, be paid to the institution so fostering our mother tongue that the writings of her sons, Storrs and Huntington, stand to-day as literary models not unworthy to be compared with the production of Newman and Kingsley. And also let a word of regret be expressed for the passing of the dignified style exemplified in all that has come down to us from the pens of the American college men of that day, whether they owed their allegiance and training to Amherst, or to Harvard, to Yale, or to Hamilton.

In the case of the subject of our sketch, the Cambridge Divinity School added its professional teachings to the liberal education given by the college, and the young minister went out to his ordination as pastor of the Unitarian congregation of the South Congregational

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Church, Boston. Here for thirteen years was the scene of his labors, which were characterized by all that rarified moral elevation, that fine practical sense, that infusion of religion into the daily affairs of life which have ever marked the Unitarianism of New England. Because of his permeating activity, and because youth appeals to youth through a participation in the same ideals and visions, the pastor who was distinguished no less by his unremitting labor among his people than by his sermons burning with biblical eloquence, became an acknowledged leader of young men.

This leadership, exercised with that restraint which is but the guarantee of the power beneath it, grew with the years, until the establishment of the Plummer Professorship of Christian Morals, at Harvard, in 1855, when no question was raised as to the occupant of the new position; the choice being inevitable and falling upon the pastor of the South Church as one who would supremely justify the title under which he was to enter the ancient and dignified institution of learning.

At this point the comparison is at the closest between the career of Bishop Huntington and the story painted by Mr. Abbey on the walls of the Boston Public Library. There we see Galahad as yet unconscious of his mission, but already clothed with the flame-colored garment significant of spiritual love, and being led to the Seat Perilous; while the knights of the Round Table cast searching glances upon the newcomer, and an encompassing cloud of heavenly witnesses, unseen by the knights, smile down their sanction.

The story and the reality with which we are dealing, are perfect parallels. As Galahad, at the moment named, is supposed to feel only the power of his own purity, having no comprehension of his real mission to men, so the young teacher accepted his position among the older bearers of the panoply of learning, having no presentiment of the momentous spiritual struggle, of the Heavenly Vision which awaited him.

Up to this time he had accepted as a legacy the faith adopted, after close examination, by both his parents. He had not sought personally to solve problems in what Rufus Choate named in all reverence "the arithmetic of Heaven." But all about him men were working in travail of spirit, seeking to define the mysterious elements of Trinity and Unity. The subtle intellectual strife, waged at Constantinople in the early Christian centuries, from the times of Saint

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Chrysostom to those of the Emperor Justinian, was renewed in a modern spirit in the lecture rooms at Harvard, and in Boston pulpits, thence spreading through the country wherever it could find conditions of thought adapted to develop it from the germ.

In the opinion of those capable of judging, it is difficult from the present point of time to realize the bitterness, the fierceness of this theological war in which each party, recognizing the necessity of enrolling youth with the energies and promise belonging to it, upon its side, sought to gain for its own the Plummer professor, as the leader of the student element. To quote directly from a well-informed writer:

"It was natural that Huntington should be accounted a Unitarian. But it is evident that during the years of his study his theological views had been changing. Even in the volume published at the time he entered Harvard ("Sermons for the People"), he clearly stated his belief in the 'proper Divinity of Christ.' Now, with a directness as strong as it was simple, with a power as marked as it was gentle, he delivered a sermon which forever removed him from the ranks of the Unitarians. This sermon decided once for all the preacher's theological position; while his acceptance of the rectorship of the newly organized Emmanuel Church in Boston decided his church connections." As a minor detail, but one not without consequence, it is here interesting to note the intellectual relations existing between the College at Cambridge and the neighboring city, which by those concerned have always been regarded as of importance, involving what in the science of government would be called "the balance of power." Thus, to illustrate, the foundation in 1809 of the Society of Park Street Church, the famous stronghold of orthodoxy, was a protest against the Unitarian heresy of the College; while more than a half-century later, the Emmanuel Church rose as a further remonstrance against the doctrines promulgated from the scholastic town beyond the Charles.

If the already described religious movement of the years 1855-1860 be interesting to study in its external aspect, how profitable would be the record of the personal experience of the great shepherd of a spiritual flock who owed the revelation of his own mission to this critical period. The lonely struggle, the probing of doctrine and dogma, the doubt, the wavering, the final decision at New England Harvard recall the crisis passed several decades previously at Oriel

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College, Oxford, by John Henry Newman, the result of which gave an eminent cardinal to the Roman Church. From the dark depths of spiritual anguish both Christians implored the guidance of the "Kindly Light" which at last broke amid the gloom to point their predestined path; the cry of the earlier wayfarer resolving itself into one of the most perfect of churchly lyrics; the aspiration of the later tried soul spreading abroad to revitalize a venerable form of the Church of Christ.

Singularly like the Oxford Movement—barring, of course, all considerations of doctrine—was the influence exerted some thirty years later and within restricted limits by the rector and congregation of the Emmanuel Church immediately subsequent to its organization. Its treasury was depleted by the demands made by the Civil War upon its members, so that the building of the church edifice was long deferred. But meanwhile its rector, with the enthusiasm of a newly adopted faith, the serenity derived from reliance upon a historic system, and the steadfastness of the true Puritan, pursued his labors among "all sorts and conditions of men." Scholarly, brilliant, possessed of many social graces, he was never deflected from the strait and narrow path by the allurements of the position which he occupied by the right of birth and accomplishment. As can not be too strongly insisted, the revelation of his mission invaded and overcame his spirit, expelling therefrom all complexity and establishing beyond possibility of removal an absolute simplicity of life and action. "The Gospel is for the poor and needy," said he, "and in my parish they shall have all they will take." How different these words from those of the rector of the older Trinity, when the church was building in Summer Street, and he, being asked why such small proportions were adopted, replied: "The room will be ample enough to hold all the *gentlemen* of Boston."

Thus always in the spirit of the "Sermon on the Mount," always to the upbuilding and preservation of the great Commonwealth which he loved with hereditary ardor, the rector of Emmanuel worked in his ever-expanding parish for eight years, until, in 1869, he was elected to the bishopric; his charge being the then newly created diocese of Central New York. Then, upon the assumption of a different, if not a greater power than he had already exercised in the professor's chair, the pulpit and the important city parish, he clearly defined for himself the duties of his dignified office; choosing no model other than

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the Founder and Head of the Christian Church, but fortifying his conscience and courage by the example and counsel of the worthiest representatives of the long Apostolic Succession of whom his profound learning had given him a perfect appreciation.

But there was no mediaevalism in his methods, except his exquisitely fine sense of the functions of a bishop as a shepherd of souls. Therefore, while others slept, or were stolid to danger, he remained alert and fearless, announcing clearly under its real name each evil, as soon as it appeared and threatened. He was no respecter of persons: every class, when proper, coming under his scathing condemnation. His was a modern spirit appealing to all that is best in a complex social system, while denouncing with extreme vehemence the evils attendant upon it. As the holder of a dignity about which cluster memories of temporal power, he inveighed against war, and discussed broad questions of statecraft and politics. As one who deeply loved his fellow men, he entered with the zeal of the younger generation into the new study of sociology, with all that it implies of relief from the present tyrannous industrial system. Here he felt that the mission of the Church is evident and that her credentials are clear; that upon her devolve the discussion of current wrongs and the permanent leadership in moral reform.

In the championship of these great public causes, the world-pain weighed upon him, and he seemed like a Winkelried of the Church, claspng to his own breast the whole sheaf of weapons directed against society by the enemies of order and equity. But yet it was his conception of domestic duty and virtue which made him most precious to the Church at large and to the community in which he so actively labored. Like the true philosopher he was, he regarded the family as the foundation of the State, and so labored diligently to exterminate therefrom the worm of corruption. The impure man, the luxurious, parasitic woman, the disobedient, disrespectful child, had each a share in his warnings and denunciations. Still, according to the traditions of his Puritan race, he chastised but to bless. By those who guard his memory sometimes he will be recalled as a prophet of the wrath to come. But more frequently a majestic, serene, and withal a tender presence will rise before the mental vision: a figure clad in the white radiance of episcopal garments, and with hands extended in benediction over the head of a kneeling candidate for confirmation. And then will be heard as in echo the incisive accent of New England,

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softened by the awe of office and sanctuary, pronouncing the uplifting words of the ritual: "Defend, O Lord, this thy child with thy Heavenly Grace: that he may continue thine forever; and daily increase in thy Holy Spirit more and more, until he come to thine Everlasting Kingdom."

AS narrative and criticism must always fail in some measure to describe character and personality, certain passages from the sermons and pastoral letters of Bishop Huntington are here offered, in the belief that the reformer, the philanthropist, the tender friend of humanity, will be shadowed forth more adequately in his own words than through the utterances, however sympathetic, of another.

In a logical analysis of the principles of war he argued:

"No code of morals pretends that any military army, battlefield, or campaign, has ever shifted the needle in the balance between the right cause and the wrong, between justice and fraud, between truth and the lie by the shadow of a hair. No political economy has undertaken to justify a custom which costs a warring nation millions of treasure a month, which tears the flesh of its citizens to pieces and makes twice as many mourners in homes as there are corpses on the field, bringing no fruit or grain out of the ground." And further:

"For the actual testimony of what war is we might very well look to the great soldiers themselves; not alone to preachers, or poets, or moralists, or political partisans, or orators, or story tellers, or even to historians—but to generals and commanders of armies, men of calm and guarded speech, who have been scarred and crippled, and have fought with courage to the last and have won the highest earthly titles. No witnesses to the horrors of warfare have been plainer or more positive than these. Decorate the monster, they tell you, as you will, go from the shouts and banners, the triumphs and processions of the jubilee to the battlefield; lift the veil and look underneath. There are miseries and cruelties, agonies and outrages, rapine and lust, mourning and desolation. These are warfare, not as it is painted, but as it is."

Still upon the same subject, he expresses himself with all the vigor of a Cromwellian Puritan:

"If preachers were consistent, they would, on the outbreak of a war, pray for what actually occurs in every war, successful or unsuccessful."

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cessful. They would approach the Throne of Grace with a petition that the enemy might have his optic nerve cut by a ball; that he might have his pelvis smashed; that he might be disemboweled; that he might lose one or two of his legs; that he might lie on the field thirty-six hours, mortally wounded; that he might die of enteric fever; that his provisions and water might give out; that his house might be burned, and his family left roofless and starving."

IN condemning the existing industrial system, he rivals the bitter invective of Kropotkin. But with the difference that he reaches no revolutionary climax, and, instead, modulates into a calm announcement of the duty of the Church toward the slaves of capitalism:

"The saddest feature about it all is the waste of human life, the fact that the wonderful possibilities in these human brothers are never unfolded and realized. A social and industrial system in which one man controls thousands of lives and is possessed of millions of money; in which able-bodied men, willing to work, walk the streets in desperation, looking for a job; in which thousands of women, owing to oppressive labor and small remuneration, are under a continual temptation to barter womanhood for gain; in which are tenements not fit for pig-sties, where women fight with fever, and infants pant for air and wail out their little lives; in which the sweater's den and the grog-shop thrive—such a society is very far, indeed, from that order which God wishes and ordains."

It may be said that preaching on such controversial topics would be hazardous. To which the writer replies:

"That may be; but hazardous to whom? To the preacher? All the real hazard to him arises from the fact that he is faithless to his trust. To the hearers? Would to God that it were more hazardous to those who are guilty of the monstrous wrongs which hurt their fellows and hinder the kingdom of God!

"The mission of the Church is evident; the Church's credentials are clear; the need of the world is great. Nothing could be more weak and pitiable than for the churches to confess that whole provinces of life lie beyond their interest. Nothing could be more cruel and cowardly than for the churches to say that they have no word to offer on the problems which make the peril and the opportunity of our time. Nothing could be more calamitous and short-sighted than for

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the churches to leave to outsiders, to unbelievers often, the discussion of current wrongs and the leadership in moral reform."

Here again is the invective: this time used to scathe and sear, like the sacred flame of an Old Testament prophet:

"Will the fire scorch Hebrew monopolists only? Will it skip the pews of the nineteenth century capitalists, owners of foul sweating shops, unsanitary tenements, selfishly managed mines, factories and railways, because the warnings have rung down through eighteen centuries? There are inequalities that the Almighty permits; there are other inequalities which man makes and God abhors and rebukes. One of these must be that where a privileged, shrewd and importunate employer makes miseries along with his millions. There are competitions fair and scrupulous, there are others as despicable as they are despotic."

The eloquence of wrath and vengeance ceases. A clear, Christ-like voice speaks with tenderness and divine sympathy:

"It is intolerable to all right religion that numbers of people should be miserable and needy while there is plenty and to spare in the Father's house. No one who believes in Jesus Christ can believe that it is the will of the Heavenly Father that one part of the human family shall go hungry and destitute, while another part is living in luxury and ease. The most tragic fact about this poverty and ignorance is not the hunger and suffering, though these are sad enough."

AND now the ideal citizen lifts his voice against the injustice that would spare the rich and condemn the poor; penetrating all externals and accidents of birth and condition, laying bare the essence of things and the souls of men:

"Societies for bettering the condition of the poor, for tenement house reforms, for sending the Gospel to foreign lands,—these we have and their name is legion, and their beneficence is undisputed; but a society for reforming the vicious conditions and correcting the abuses in every class,—that begins at the bottom and cleans house to the top, where will we find that? The rich cry to one another: 'The poor are our curse; we must get rid of poverty.' They do not say to one another: 'We are the curse, with our luxuries, sordidness, pride, vanity and selfishness.' We have been called upon again and

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again to sit on committees and consider the sins of the Bowery. Who calls a meeting to consider the sins of Fifth Avenue?"

EXERCISING his Bishop's office, and as the conservor of the home, he uses the specific and homely words of a Savonarola: "If it were to be trumpeted abroad by a fierce Philistinism, outright and shamelessly, that home is only a place to dress in for ball-rooms and opera houses and dinner parties, a place to recruit in after one bout of excess and to get up vitality for another, a place to restore jaded nerves or mortified pride or a sore temper, a show-room for styles, a roost for birds of passage, an auction room for matrimonial bidders and merchants, a muck-yard where to unload the scandalous gatherers of a wanton curiosity picked up among the fragments of social decomposition, or a kennel for whipped ambitions outwitted and humiliated at last by hawks and setters of either sex,—then decency and charity would cry out together in remonstrance at the intolerable calumny."

Preparing those under his charge for Lenten discipline, he asks: "Is your danger or your sin that of saying uncharitable things of other men or women? Is it that of envying or slandering them? Is it that of wasting time or money? Is it vanity? Is it that of deceiving anybody? Is it luxurious indulgence or wishing you could afford it? Is it blaming Providence for your hardships? Is it leading others into sin? These questions are personal. Make them personal to yourself. Watch self-delusions. Let go the shallow notion that general intentions can be put in place of particular acts of your will, or that talk, however fine, about public evils, or wicked fashions, or social degeneracy, or upperclass folly, or business dishonesty, will in any possible way be reckoned on the credit side of your account with Eternity, and the commandments of the Searcher of your heart."

Also this passage, marked by the plainness, the primitive purity of the early Fathers of the Church:

"I say to you, weighing my own words, that you would be less depraved, less savage, would less disgrace your womanhood, would be less a curse to your kind, by going to see dogs fight in their kennels at the Five Points, or bulls gore horses in Spain, than by putting on your bonnet and gloves and going from house to house in your neighborhood, assailing absent acquaintances, dribbling calumny, sowing

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suspicion, planting and watering wretchedness, stabbing character, alienating friends by repeating to one the detraction that you 'heard' another has spoken."

With a strong touch of grim New England humor, he speaks thus to the girl graduates of the Church School which he controlled:

"Going myself into as many houses in a twelve-month, perhaps, as most men who are not book-agents, I always wonder why it should not be as interesting to make a chamber artistic as a bonnet, to work a handsome daily home-life as a piece of embroidery or plaque painting, to play a harmony of household dispositions as a symphony of Beethoven, to translate the temperament and tastes of a household as a comedy of Aristophanes, or to interpret the moods of an American husband as of any of the heroes of the 'Iliad.' "

Then passing into a graver mood, he continues:

"I want you so to deal with your inward world of thought, of reason, of responsibility, and of hope, that in case you can come some day to a house-door where you enter to take control, you will not come all unfurnished yourself and unready, to begin haphazard experiments, to make up your general plan of living wholly as you go along, to lose gracious or grand opportunities because you did not know how to close your hand upon them, to blunder, not because you must, but because you did not care whether you blundered or not, and when you knew all along that in your failure and suffering you would not fail or suffer alone; in short, that you will begin your high calling with some forecast not only of its possibilities but of what the God and Father of all the families of the earth has ordained it to be."

LOOKING upon labor in the light of an actual religion, he thus denounces the laborers who show themselves unworthy of their calling:

"The woman or girl who hurries from her home, her kitchen, her shop, her printing office, her sewing room, with a notion that her daily labor is a hardship, and her chief good is where she can show her clothes and be amused, has been pitifully deceived, or has deceived herself."

Then with feeling which would appear not as a broad sympathy, but rather as a result of personal experience he writes:

FREDERICK DAN HUNTINGTON

A SONG OF TOIL

I take the little kiss she gives me when I go forth at morn,
I take the little farewell wish upon the breezes borne;
I take her little arms' caress and in the morning light
Go out in the world of toil, the battle for the right.

Ring, anvils, with your clangor!
Burn, forges, fierce and far!
The night shall bring the world of home,
Where love and goodness are!

I lean to little lips she lifts to my rough lips of love,
I read the mother-hope that shines in eyes that gleam above;
I hear the roaring city call, and unto it I go
Light-hearted for the stress, because a child heart loves me so,

Swing, hammers, with your clatter!
Whirl, wheels, and shaft and beam!
The light of love shall guide me home
From out of this shroud of steam!

I take the little rose she holds and pin it on my breast,
I take the tender memory of her word that cheered and blest;
I face the urgent purpose of the labor that is mine,
Filled with her trust and patience, her youth and faith divine.

Plunge, cities, with your thunder
Of traffic-shout and roar!
I take the task and do the deed,
While she waits at the door!

I take the task, I face the toil, I deem it sweet to be
Bound to the labor that is love for love's fine liberty;
From morning unto eventide, remembering her I go,
Under bending wheel that glides forever to and fro,

Sing, mills, your clattering chorus,
Down where the millions sweat!
I bare my arms and give my strength
And joy in what I get!

FREDERICK DAN HUNTINGTON

I give and take, and give again, and unto dark am bent
Beneath the burden of the task for which sweet life is spent;
But, ah, the wage so dear to have, the little lips that wait,
The hearts that ring, the arms that cling, when I unlatch the gate!

Clang with your mighty revel!
Roar, cities, with your strife!
And God be praised for strength to toil
For wage of love and life!

FINALLY, in old age, courage and faith triumph over the physical weakness of the Man of God, and he expresses religiously what Tennyson in his "Crossing the Bar," Browning in his "Prospice," and Longfellow in his "Morituri Salutamus," wrote in their farewell messages to the world, in different forms, but in the same sense of trust in the Eternal:

AN OLD MAN'S OLD TESTAMENT PETITIONS

Far on, from hill to hill, my road runs, O, my friendliest Friend,
Less free my plodding feet, less sure my step, less keen my sight,
Yet in the fading West keep for me to the end
Thy morning pledge—"At evening-time it shall be light!"

Come, when pain's throbbing pulse in brain or nerve is burning,
O Form of Man that moved among the faithful Three,
These earth enkindled flames to robes of glory turning,
Walk "through the fire," peace-giving Son of God, with me.

"House of my pilgrimage," built by Thy care, O God,
Fill with Thy praise! I can not sing; be thine, not mine, the song!
Shape thou into a mystic "staff," Thy piercing, stinging "rod,"
That stumbling, leaning there, when weak I may be strong.

Spread Thou an Elim-tent for me on doubt's dry sand;
Moisten my Vale of Baca from Thy living fountains;
Stay me with altar-flagons in Thy Paschal Hand,
Show my dull eyes Thy triumph chariots in the Eternal mountains.

OLD HADLEY, 1901.

F. D. H.

MURAL PAINTING FROM THE AMERICAN POINT OF VIEW. ♀ BY CHARLES M. SHEAN



THE walls of great public buildings, here as elsewhere, in the future, as they have done in the past, will afford the painter his greatest opportunities. As the noblest themes excite the noblest endeavor, the subjects and events proper for pictorial expression in our public monuments will develop and command the highest powers of our greatest artists.

It is then on wall paintings, public and accessible to all, that we may most hopefully look for the development of a national art.

Now, unfortunately, in popular estimation, the easel picture in its gilded frame and shadow box is more often held to be the highest and most precious manifestation of the painter's skill.

People with no knowledge of the history of art, or whose knowledge is superficial, often tacitly assume that other forms of painting are the productions of practitioners of an inferior order, and that the work of the gold frame genius, suitable for the parlor and exhibition gallery, only calls for serious criticism and attention.

Curiously enough, this view of what constitutes "high art" is also not unusual within a certain class of painters.

The judgment of Michelangelo regarding easel pictures is as true to-day as when he made his historic and uncomplimentary comment; although the general practice of easel painting by artists now has the sufficient excuse of necessity.

It is almost their only medium of expression.

Our monumental art is still in its infancy and relatively few wall paintings have been executed here.

But the knowledge of the requirements and limitations peculiar to mural art and of its relation to its architectural surroundings shown by American artists, as well as the almost uniform excellence of their work, is surprising when one considers how rare have been their opportunities to practise this difficult and exacting branch of their profession.

It is also surprising and not particularly gratifying to find on examination that many of these paintings show few indications of an American point of view, or of what must be the character of the future decoration of American public buildings.

The Gospel Messenger

Bishop Huntington's last address at the Diocesan Convention
Diocese of Central New York

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Diocesan Convention

The thirty-sixth Annual Convention of the Diocese was held in Zion Church, Rome, June 14th and 15th.

At the opening service Evening Prayer was said by the Rev. D. C. Huntington and the Rev. J. Hamilton Stirling.

At the conclusion of Divine Service, the Rt. Rev. the Bishop of the Diocese called the Convention to order. Upon calling the roll, it was found that 85 clergymen and 70 lay delegates were present. The Rev. J. K. Parker was re-elected Secretary and the Rev. William Cooke and Mr. F. L. Lyman assistant Secretaries.

The Secretary read a communication from the Diocese of Milwaukee in regard to extra Diocesan Courts of appeal—and one from the Diocese of California in regard to the use of the Revised version of the Holy Scriptures in Public Worship. These were referred to the Committee on Constitution and Canons who recommended that no action be taken by the Convention.

The Treasurer of the Diocese reported that the offerings received by him during the year amounted to \$25,300 of which \$9,400 was for Diocesan Missions. Mr. Seymour H. Stone was re-elected Treasurer of the Diocese.

Canon XI was amended by changing the words "General Fund" to the "Diocesan Expense Fund."

The Bishop of the Diocese read his annual address from which it appeared that 980 persons had been confirmed, one Deacon and two Priests ordained, four clergymen transferred to other Dioceses and seven received.

The election of the Standing Committee resulted as follows; clerical members, the Rev. Dr. Brainard, the Rev. Dr. Babcock, the Rev. Dr. Lockwood and the Rev. J. R. Harding. Lay members, Mr. A. H. Sawyer, Mr. J. R. Van Wagenen, Mr. G. T. Jack and Mr. W. D. Dunning.

St. Joseph's Church, Rome, was incorporated as a Parish was admitted into union with the Convention.

Mr. C. W. Andrews, Mr. Louis Krumbhaar and

Mr. H. P. Bellinger were elected Trustees of the Parochial Fund.

The Committee on the Constitution and Canon recommended that the Diocese be incorporated under the Religious Corporations law and the following Committee was appointed to carry out the recommendation and act as Trustees of the Diocese. Messrs A. H. Sawyer, Chas. Andrews, T. R. Proctor, H. V. Bostwick and E. C. Delevan.

The Rev. Dr. McKnight offered a resolution which was adopted that a Committee be appointed to consider the plan of consolidating the Christmas Fund with the General Clergy Relief Fund, to report at the next Convention.

At 9:00 o'clock Wednesday morning, Morning Prayer was said by the Rev. P. T. Olton, the Rev. B. M. Church and the Rev. Dr. Brainard, the Litany being read by the Rev. Thos. Stafford.

The Holy Communion was celebrated by the Bishop and the Bishop Coadjutor, the Rev. Mr. Perrine reading the Epistle.

The Bishop Coadjutor read his annual report, after which the Convention proceeded to the election of Deputies to the General Convention to be held in Boston in October, when the following were chosen: The Rev. Dr. Brainard, the Rev. Dr. Bellinger, the Rev. H. G. Coddington, and the Rev. John Arthur, Messrs. Chas. Andrews, A. H. Sawyer, R. J. Hubbard and C. S. Symonds.

A Committee consisting of three clergymen and three laymen was appointed to consider the plan of holding the Convention alternately in the two cities of Syracuse and Utica.

The Convention passed a resolution extending its sympathy with the Rev. Dr. Babcock, the Rev. Dr. Lockwood and the Rev. W. B. Coleman who on account of sickness were prevented from attending the sessions of the Convention.

At the close of the Convention an adjourned meeting of the Board of Managers for Diocesan Missions was held.

The Convention having appropriated the sum of \$11,400 for the Missionary work of the Diocese and assessed the sum of \$10,000 upon the Missionary Districts the Board made the following appropriations and assessments upon the various Missionary Districts:

	ASSESSED	APPRO'D
1st District	\$ 1,350	\$ 1,900
2d District	2,650	2,400
3d District	1,500	1,500
4th District	2,400	2,000
5th District	1,000	1,600
6th District	1,100	1,800
	\$10,000	\$11,200

The Board also appropriated the sum of \$200, for work among the Deaf Mutes.

✠

Just why or from what motives precisely

a Priest in good bodily health hands over to any layman the public offices of prayer and praise which the Church and Prayer Book clearly assign to the Minister, on ordinary occasions, may possibly be explained by the ordained man.

✠

NEW YORK, May 27, 1904.

To the Editor:

We are glad to report that to May 1st one Diocese, North Carolina, and four Districts—Alaska, Duluth, Montana and Salina—had sent in the amount asked from them under the Apportionment Plan. Thirty-seven Dioceses and eleven Districts had given more this year than to May 1st last year, and four Dioceses and four Districts had given more in the eight months to May 1st than they did during the whole of the last fiscal year. While this shows a very widely distributed increase, the total increase in Parish offerings and individual contributions toward the Apportionment is not large, about \$22,000; but when it is remembered that the large increase of last year and the year before has been held, and improved upon, it is gratifying. Much more must be accomplished, however, to cover all appropriations to September 1st. The number of contributing Parishes is about the same as a year ago.

During the last fiscal year 4, 177 Parishes and Missions containing 589,000 communicants contributed \$380,000, while 2,255 containing 175,000 communicants contributed nothing toward the Apportionment.

Under this plan it is confidently expected that all will make offerings of a proportion of cost of the general missionary work; indeed, that they will claim it as a privilege, in order that the work may be fully supported, and the burden not fall unduly upon others.

Will not everyone make a special effort to this end in the remaining three months before September 1st, in order that the report to the General Convention may show a still further improvement?

We enclose as usual the detailed list for your Diocese, and a summary which will show you the progress made in this matter of meeting the Apportionment throughout the Church.

Yours very truly,

GEORGE C. THOMAS,
Treasurer.

✠

Literary Notes

Thomas Whittaker announces for early publication a new edition of "Christian Truth and Modern Opinion," being sermons on this general topic by eminent preachers, with an Introduction by the late Bishop Hugh Miller Thompson of Mississippi.

The eccentric character of Robert Stephen

[Continued on page 30]

Bishop Huntington's Address at the Diocesan Convention, June, 1903

The circuit of our year as a Diocese brings an occasion for fresh gratulation and admonition.

In statistics, I have confirmed 155 persons, the Bishop Coadjutor having confirmed 825. Robert Mackie Hogarth has been made a postulant; George C. Richmand, George K. Kirkland, Allan Grant Wilson, and A. A. S. Moore have been transferred to other Dioceses; Ransom Moore Church, Douglas Matthews, Percy C. Olton, W. W. Raymond, Ernest Melville, A. R. B. Hegeman, and J. H. Stirling, have been received and J. H. Stirling has been placed in charge. Frederick T. Henstridge and Wilson Edward Tanner were admitted to the Priesthood December 22, 1903. I have married one couple and baptized one infant.

The Diocese, like a parish or a family, may have other losses than that by public dishonor or by death. What we have much to deplore is a lack of a religious vitality, devotion and zeal proportioned to our privileges and our general prosperity. While humbly thankful that we have been spared distressing calamities, like defections from the historic faith, we must not forget that there are failures, inconsistencies, short-comings, to be acknowledged.

Calling to mind the fact that we stand with the best minds of the best thinkers and students, both of the Hebrew monotheism and Gentile speculation, we see that in the Church, we are in the midst of the ceaseless conflict between the divine and the human, between the natural and the spiritual, between what God made man to be and what man has made himself to be, and that we are as individuals responsible for the issue of the struggle. By any mental measurement, all the intellectual subtleties of the Athenian and Alexandrian philosophy were over-matched by a Nazarine carpenter and two fishermen on the banks of the Jordan and the Lake of Galilee with a tent-maker from Tarsus. The voice from the Mount of Olives and the Cross at Calvary sounds unaltered from age to age, and we have heard it and we believe it. Even the wisest of the Neo-Platonists were responsible for the paradox. "This world is the best of all possible worlds and every thing in it is a necessary evil," and neither Pantheism nor all the Dualism from the early Greeks to St. Paul has been able to reconcile that contradiction. It is most impressive and most pathetic to see nevertheless in history how the inwrought idea of a "something," a power and a presence, beyond all mortal forces or phenomena has survived in spite of all theological theories and systems. By a few simple New Testament affirmations our foothold is established and our place made secure; "I came forth from God and am come into the world;" "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit;" "This is life eternal to know Thee the only true God and Jesus Christ whom Thou hast sent;" "My doctrine is not mine but His that sent me;" "I and my Father are one."

At the return of our yearly Convention it is perhaps as natural to look backward as to look forward. To distinguish in the affairs of our Diocese—that which is per-

manent, or liable, only to slight changes, from what is shifting and temporary, is not easy; nor is it very important. What is important is that we become, year by year, as our own lives and the Church-life of which we are a part run on, more settled, determined and sure in the truths which as Churchmen we hold, and in our convictions of their reality and their unalterable certainty. So swift and extraordinary is the whole scene in which we live, so mixed are the events, the changes, the discoveries, the novelties, all around us, that we have to stop and consider what this line of partition is between the transient phenomena and the abiding substance, in our religious inheritance. The very rapidity of the movement becomes a kind of fascination. Men come to think and speak of novelty as a positive good in itself, something to exult in and be proud of, apart from the intrinsic value of the new thing, the new custom, the new invention, the new "idea." The time was when observing and reflecting minds counted a period of quiet, of uniformity, and fixed conditions, a boon and a blessing. Now people are a little ashamed of it and apologize for it. They ask first, "What is the news?" As between the stationary and the unstable they want to know "what is going on."

In the Faith and practice of the Church, within our remembrance, men of our Communion presented it as one of its claims and advantages that it would always be found the same, in distinction from the Christian Bodies prevailing around it. At present it is not very uncommon to hear this Church commended as "progressive," "up to date," open to the influence of the age. It was lately pointed out that Bishop De Lancey deprecated the incipient disposition to distract the unity of the Household with societies, leagues, clubs, sodalities, numberless combinations, each with its own separate object, of one or another sex, or age, or fancy. What has happened within the half-century everybody knows. The claim to mental activity is pretty well established. The effect on absolute Truth, on character, on a conscious fellowship between men or society and God, on "the Faith once (for all) delivered to the Saints," is less clearly defined.

If anything is to be regarded as settled, among recent innovations, beyond Canons and Rubrics, it is that congregations, on Sunday forenoon, are to hear the reading of Morning Prayer, *with* what is called the Ante-Communion. Good Churchmen have a right to complain if innovating or individualistic clergymen disturb this order. In a right adjustment of the several offices this should not be disregarded.

The power of the pulpit is weakened by two causes of decline. One of these is the common neglect of direct, vigorous intellectual and literary preparation for every sermon, due partly to the yielding of the preacher to the multiplied and distracting calls of modern society. The other is a broadening-out of the range of subjects which sermons are made to treat, far beyond the bounds of Apostolic or primitive example, or that of any period of sacred history;—a broadening which is expressly advocated by many prominent ministers,—but not generally by leaders of the Church.

Good things lose their excellence by excess. There seem to be tidal-waves in social currents. At present, owing apparently to some atmospheric distemper, much that is worth doing, and ought to be done, gets over-done. If a thing is good, a meeting, a speech, a sermon, a recreation, a spectacle, an industry, then how can there be too much of it? Proportions are disregarded. The pleasure loses its relish. The equilibrium of a divine order is upset. Indulgence satiates and cloy. The subjective health of character is hurt. Digestion being surfeited, appetite itself is dulled, or becomes a disease. When attention is tired out, the listener's or spectator's capacity of edification shrinks or fails, time is lost, and truth suffers.

Lately I was at a public function that lasted two hours and a quarter, a service of worship without Litany. What was necessary or germane to the occasion would occupy one hour and a quarter. The rest was superfluous, arbitrary, not rubrical or canonical, tediously ceremonial, consisting of needless interpositions intended for devotion but rather surprising profitless pauses, dumb manipulations, musical novelties, not much as art and not justified by artistic skill, where, very often, the finer the execution the less the feeling of reverence or the thought of God. I felt wronged, imposed upon, and had to school myself to be patient, and so I not only missed benefit from what went on but was the less benefitted by what had gone before. The clergyman seemed at times to be occupied about something at the altar, but I did not know what it was. There is an animation in reading that is not irreverent, or hurried, and a slowness that is.

It may as well be bluntly said that physical and not only mental conditions and reasons protest against this abuse. Prayer and praise ask for bodily composure and peace where they can be had. To irritate the nerves and organs is so far to desecrate the sanctity. Within a generation a common inordinate length of the sermon has been generally reduced. Whether the rubric "Then shall follow the sermon," is to be held as universally mandatory or is simply directive as to where the sermon shall come, in, if there is one, may be open to question, but at any rate the length of the "sermon," even down to five minutes, is subject to the clergyman's discretion. I have already urgently advised against displacing or dismembering the office for Morning Prayer as it stands.

Some ways of preventing an undue extension of the service beyond the mental or physical endurance of almost any worshipper can be found out by a sagacious clergyman who attends to the matter. To repeat every clause of the *Gloria in excelsis* just before the Benediction, after a service two hours long is not easily made a spiritual exercise. Every pause while the minister fumbles and fusses about the Holy Table is a wrong, and may be vexatious.

It would be easy to distribute the ordinary life of mankind into departments by naming the several occupations in which they are engaged,—the commercial, mechanical, agricultural, literary. The lines of division are not very distinct, and the classification is not exhaus-

tive. There is another way of considering them, *i. e.*, by the objects or ends or interests which they serve. We call them "causes." There will be a "cause" of labor, trade, education, science, discovery, physical nurture and development, morality, religion. We can study amusement as a "cause" by itself. It has relations with the others just named, certainly with morals and the moral life of nearly every class in the community. We need not take pains, therefore, to prove that recreation comes fairly and closely into the sphere of Christian responsibility. As Christians, or as Christian teachers, we are concerned with it.

A provision and an aptitude for recreation are as evident in the natural constitution of man as the capacity and fitness for work, or study, or worship. Traces of this divine provision are plain in all history, all nations, tribes, countries and ages, from the beginning, and they are not out of harmony with the most serious and practical occupations of men's minds and hands. All of these are better, more wholesome and more secure and for the recreative relish and influence.

An attempt to suppress or kill this instinct is vain or foolish, and is found to be fruitless. What is given to conscience and duty is to adjust the proportion between the work and the recreation, as to time and place and attention, as well as to engage in each in the right spirit, with a right purpose and by right means.

So much as this it seems needful to keep in mind if we were to hold any consistent or effectual ground as to the application of the Law of Christ and His Gospel to one large portion of our life.

For we must allow that it is large, and I think we shall agree that it grows larger, exacts more, and gains more, than in former periods of the communities where our lives are spent. There is a real difficulty and much chance for illusion and mistake, to be sure, in any comparative estimate of the present and the past. If the contrast does not present itself to others as it does to me, there will still remain incontrovertible and abundans evidence all about us that the conflict between worldliness and the will of God, in society everywhere, is tremendous in its force, subtle in its policy, and fearful in what it portends.

It is a rich tribute that is paid to the play-element in human life by the very name given to it. Re-creation places it, at least in its possibilities, in the rank of the great bounties of our Creator. The renewing of a personal existence lifts it into the dignity of its original birthright in God. The facts and phenomena, however, which justify apprehension are not far off. They are obvious enough for a clear and candid judgment as they lie in sight in the life time of the living generation, in city and village. Are not forms of entertainment common which our fathers would have accounted sinful? Are not modes of dress freely allowed, in women and by women, which though sometimes seen four-score years ago were rare and only tolerated? Are not some games in which the sexes share, children and youth, witnessed by those who have taken the vows of the Church, witnessed without reproof or protest, and only criticised in a cowardly privacy afterwards? By any just definition of

gambling is there not gambling in a dozen ways practised in classes of society regarded, and expecting to be regarded, as "highly respectable?" To a wicked extent is not work done to get the means and for the sake of indulgence in pleasure, where the amusement ought to be indulged only for the better doing of the work? Is not fashion, by any fair definition, the actual master and ruler of social life and practices, rather than conscience, or God, or God's Bible? Shall we not all, men and women, agree that it would be better everyway for the world's labor if somehow, in the mind and spirit of the workman and the workwoman, the work could be more like play, and the play, in all the lightness and joy of it, more finely touched; if it were felt that, pleasant as it is, it is but recreation after all, is transient and secondary, not the harvest of life or the end of living?

Nature itself might teach, and indeed does teach, that work has a kind of value and benefit in itself, apart from the specific utility of the task. It is in the eternal, divine plan. "My Father worketh hitherto and I work." It is a watchword of a world-wide religion. What and how many outward calamities work averts! What inward evils, mischievous schemes, fierce passions, melancholy moods, sharp distresses, it subdues or alleviates!

It is a plausible saying of easy-going people, "Well, after all, we have got to take the world as it is." But have we? "Take it" for what purpose? To let it have its way? to live in it and at the same time let alone its lies, wink at its follies, and be dumb at its iniquities? Christ's followers, like Christ Himself, and His Apostles, and Christ's men, are not in the world for any such yielding and truckling unmanliness. We are to take the world as it is not to conform to it and make ourselves a consenting part of it, but to help make it what it ought to be. Our Lord and His Gospel and His Cross have told us to take it and live in it *for that*.

Beyond the plain path and explicit commands of Duty there is a region, quite familiar, of questions and choices and conduct where all of us have to consider and decide or else go to sure destruction. We have to restrain folly, resist temptation, and hate and fight sin. In that sphere lies the realm of dramatic entertainment. Two persons, a young man and young woman, sit side by side in a decent assembly of men, women and children, in a place of amusement, where they have gone to be amused. Something in the speech or spectacle there is presented, said or seen, that is silently, swiftly, passed upon by the sense of right and wrong. It is the moral blemish in the play, the fly in the apothecary's ointment, the corrupt leaven in the neutral and otherwise harmless lump. But it is *not* harmless. Those two persons, however, they really took it, are the worse for it. The moral sense is a little less fine. The imagination is less clean. There is a spot on the white soul. That man is less virtuously brave; that woman is less sensitively chaste. In the ceaseless moral game, or contention, evil has got more than its share. The entertainment has cost too much.

Somehow it has come about, that even while this lawfulness of amusement has been generally conceded, the imitative, spectacular, theatric form of it has not

secured the outspoken and unqualified approval of Church authorities and of the more devout class. It survives and prospers nevertheless. Church members speak of it as it were under their breath. They acknowledge that it is responsible for a large amount of immorality and illicit frivolity. They do not see how they can rightly separate between what is illicit and what is orderly, what is wrong and what is right. Till the stage, however, in the life and character of actors and actresses, is reformed or reforms itself, as some of the dramatic profession are wisely trying to reform it, there is truth in the saying that the dramatic stage and the Christian pulpit are not in a right relation to one another. On the one side it is said plausibly and fairly that there is in human nature, as the Maker has made it, a legitimate want of amusement and a relish for it; that God, in creating man a social creature, in furnishing materials and directions and occasions for it, has made room for it; that the theatre, the circus and the match-game are legitimate; that human life is safer and better for recreation; that, from the beginning, mimetic and dramatic performances have been known and have not been prohibited or condemned. When we see how many people make a labor of their amusement, how can we help wondering whether they would not better find amusement in their labor?

The Diocesan Branch of the Woman's Auxiliary continues its careful attention to its charitable and benevolent objects. By the spirited observance of its eleventh anniversary in the month of May, under the auspices of the Local Assembly, in Syracuse, the Brotherhood of St. Andrew gained a new accession of zeal and vigor.

The resignation of Miss Jackson of the charge of the Keble School, with the consequent retirement of Miss Andrus, her chief assistant, is a deprivation to me and to the Diocese, which we all cannot fail to regret. With signal wisdom, energy and cheerful patience, Miss Jackson has accomplished a term of devoted service to the Christian education of young women and girls, extending through the organized life of the Diocese, which is sure to be held in grateful remembrance in the hearts of successive classes of well-trained women within and beyond our local limits.

I recommend to the Clergy a studious and teachable re-reading of the offices in the Prayer Book. Scarcely a month passes without an occasion for a criticism of some disobedience or neglect of the canons or rubrics. If I am not mistaken, most of you need a third private reading of even the more familiar offices more than of a good deal of what you do read. In public reading emphasis is of itself an interpreter.

Among personal satisfactions, more than I can number and more than were deserved, is that of having reached my 85th birthday in health, the 35th year of my Episcopate. The required work of my calling has not been beyond my bodily strength and endurance. The relief afforded by the Co-adjutor, always ready and willing, is ample. There is room with me for reflection and reasonable rest, with freedom from troublesome anxiety. Spoken

and written assurances and tokens of confidence and affection made the 28th of May bright and cheerful to me and my family, as the earth and sky were full of the blended beauty of Spring and Summer. The inevitable mortal decline is gradual, and so far is partial. All that is needful in the attention and assistance of the clergy is offered and provided, and the benefits are not wholly obscured by my keen regret at having learned so little in a lengthened life by experience and study, and at having forgotten so much of what I once knew. The Divine Providence to Christ's ministers never fails



Diocese of Central New York

Amount received by Treasurer of the Domestic and Foreign Missionary Society Protestant Episcopal Church from Parish and Individual offerings September 1st, 1903 to May 1st, 1904, \$3492.83 for the appropriations of the Board of Managers towards the amount apportioned to the Diocese for year ending September 1st, 1904 of \$10,000. (Last year we received to the same date \$3696.79).

PARISH OR MISSION.	App.	Domestic	Foreign	General
Adams, Emmanuel	\$ 36 65			
Afton, St. Ann's	22 60			
Alexandria Bay, St. Lawrence	27 42			
Altmar, Mission	10 08			
Antwerp, St. Paul's	9 85			
Auburn, St. John's	75 00	5 25		
" St. Peter's	350 00			250 00
Augusta, St. Andrew's	6 00			
Aurora, St. Paul's	25 00			
Bainbridge, St. Peter's	54 26			65 11
Baldwinsville, Grace	50 00	10 48	3 25	
Big Flats, St. John's	5 00			2 00
Binghamton, Christ Church	271 25	32 35	25 00	21 06
" Good Shepherd	45 20			
" Trinity Memorial	271 25			43 17
Booneville, Trinity	40 00	9 35	8 03	
Bridgewater, Christ Church	6 00			
Brookfield, St. Timothy's	38			
Brownville, St. Paul's	12 70			
Camden, Trinity	41 50			
Canastota, Trinity	12 41	2 20	1 50	
Candor, St. Mark's	10 00			
Cape Vincent, St. John's	57 82	2 25		
Carthage, Grace	70 68	6 18		
Cayuga, St. Luke's	15 00			
Cazenovia, St. Peter's	133 35			100 00
Chadwick, St. George's	14 00			
Champion, St. John's	11 29			
Chenango Forks, St. John's	18 12			
Chittenango, St. Paul's	12 00			6 25
Clark's Mills, St. Mark's	14 00			
Clayton, Christ Church	51 75			1 77
Clayville, St. John's	2 00			
Cleveland, St. James	20 00			
Clinton, St. James	79 00			6 63
Constableville, St. Paul's	41 03			
Copenhagen, Grace	31 50			
Cortland, Grace	106 44	20 25		
Deerfield, St. Paul's Chapel	5 00			1 00
Dexter, All Saints	8 10			
Dey's Landing, St. Andrew's	1 00			
Dryden, Trinity	10 00			12 15
Durhamville, St. Andrew's	7 00			7 00
Earlville, Grace Mission	10 00			
East Onondaga, St. Andrew's	6 00			6 00
East Syracuse, Emmanuel	6 00			
Ellisburgh, Christ Church	29 65			
Elmira, Emmanuel	30 00			
" Grace	225 00			27 15
" Trinity	345 00	114 45		70 00
Evans Mills, St. Andrew's	10 10			
Fayetteville, Trinity	50 00			
Forestport, Christ Church	17 50			
Freeville, George Junior Republic				1 50
Frederick's Corners, St. Paul's	5 40			
Fulton, Zion	58 00			45 60
Greene, Zion	162 75	15 00	15 00	
Greig, Mission	85			
Groton				1 00
Guilford, Christ Church	72 33			55 87
Hamilton, St. Thomas	45 75	2 67	2 31	5 70
Harpurville, St. Luke's	27 12			
Hayt's Corners, Calvary	6 00	7 00		

Holland Patent, St. Paul's	20 00			4 54
Homer, Calvary	30 70			
Horsesheds, St. Matthew's	10 00			
Ithaca, St. John's	277 00	30 26		
Jamesville, St. Mark's	20 43			
Jordan, Christ Church	58 00			
Kidder's Ferry, All Saints	4 00			
Lacona, Emmanuel	12 00			
La Fargeville, St. Paul's	17 42			1 72
Lowville, Trinity	93 27			11 07
Manlius, Christ Church	60 00			
Marcellus, St. John's	37 31	10 00		
McDonough, Calvary				
McLean, Zion	10 00			20 45
Memphis, Emmanuel	6 06			
Mexico, Grace	20 00			
Millport, St. Mark's	15 00			6 62
Moravia, St. Matthew's	50 00			
Mount Upton, Grace	9 10			
New Berlin, St. Andrew's	130 13	16 16	13 51	
New Hartford, St. Stephen's	71 00	12 37	4 85	6 17
New York Mills, St. James	13 00			
Northville, Calvary	3 00			
Norwich, Emmanuel	135 62			
Oneida, St. John's	118 35	19 30	22 28	
Onondaga Castle, Good Shep'd	1 55	62	1 00	2 00
Oriskany, St. Peter's	32 30			
Oriskany Falls, Good Shepherd	11 00			3 00
Oswego, Christ Church	290 00			24484
" Evangelists	88 00			2 10
Owego, St. Paul's	110 00	6 50	9 00	5 29
Oxford, St. Paul's	180 83	67 80	34 89	
Paris Hill, St. Paul's	31 00		1 50	
Pierrepont Manor, Zion	54 79			
Port Bryon, St. Paul's	2 00			
Port Leyden, St. Mark's	21 42			5 00
Pulaski, St. James	30 00			
Redfield, Emmanuel	6 00			
Redwood, St. Peter's	18 00			18 00
Rome, St. Joseph's	23 32			2 30
" Zion	210 25			
Romulus, St. Stephen's	25 00			10 00
Sackett's Harbor, Christ Church	41 11			
Seneca Falls, Trinity	225 00			
Sherburne, Christ Church	45 20			5 60
Skaneateles, St. James	163 82		12 30	25 00
Slaterville Springs, St. Thomas	10 00			7 13
Smithboro, Emmanuel	3 00			
Speedsville, St. John's	3 00			3 33
Spencer, St. John's	3 00			
Syracuse, All Saints	90 00			34 00
" Calvary	12 00			
" Cath. Ch. of the Sav'r	105 00	12 97	15 16	44 93
" Grace	155 00			29 74
" St. John's Divine	40 00			
" St. Mark's	105 00			
" St. Paul's	460 00	57 65	63 02	5 00
" St. Philip's	6 00			6 00
" Trinity	155 00			
Theresa, St. James	34 21			
Trumansburgh, Epiphany	10 00			3 00
Union Springs, Grace	10 00			
Utica, Calvary	248 35	71 00	48 10	
" Grace	706 05	266 00	340 28	100 00
" Holy Cross Memorial	105 30			
" St. Andrew's	66 00	3 00	12 76	14 13
" St. George's	144 65		20 50	7 00
" St. Luke's	131 20			
" Trinity	270 75	27 00		18 00
Van Etten, St. Thomas	10 00		1 00	
Warners, St. Paul's	6 00			
Waterloo, St. Paul's	160 00	4 55		
Watertown, St. Paul's	175 51			
" Trinity	447 08	200 00	200 00	82 18
Watertown (North), Redeemer	86 23	2 95		
Waterville, Grace	104 10	4 00	1 00	5 32
Waverly, Grace	30 00			26 25
Weedsport, St. John's	4 00			
Wellsburg, Christ Church	3 00			2 00
Westmoreland, Gethsemane	18 50			
Whitesboro, St. John's	36 75			3 57
Whitney's Point, Grace	22 60		1 00	
Willard, Christ Church	35 00	12 00		
Willowdale, Grace				
Windsor, Zion	31 64			
Miscellaneous		1 00	1 00	50 00

Totals \$1037 31 \$875 59 \$1579 03

Received by the American Church Missionary Society, Cazenovia, St. Peter's, \$1.00; Utica, Calvary, 10.00; Trinity, 18.00.

Literary Notes

[Continued from page 25]

Hawker, Vicar of Morwenstoe, seems to afford a field of unlimited literary effort. S. Baring-Gould's lively character sketch of this unique genius now appears in an eighth edition, in paper covers, brought out by Thomas Whittaker.

"How SHALL WE WORSHIP GOD."

The object of this small and attractive treatise, by the Rev. Dr. A. A. Butter, published by Whittaker is to give to the reader first a vivid description or picture of what "public worship" was in the earlier period of Church history by a series of sketches of that worship in successive periods, and following that by an interpretation of the "Christian Year" and the Book of Common Prayer. It is so conceived and written as to have a value of its own, and while dealing with familiar subjects, to convey explanations and instructions suited to all classes of people. There is scarcely a careless or incorrect sentence in it and excellent judgment is used in making the contents at once concise and clear. We cordially wish it might be found in every family, where it might be read with attention and interest by young or old.



First District Convention

The Spring Convocation of the First District was held in Christ Church, Clayton on the 23d and 24th of May. There was a large attendance.

The clergy present were the Rt. Rev. the Bishop Co-adjutor and the Rev. Messrs. Brockway (Dean), Reed, Saphore, Shaw, Raynor, Hoffman, Duck, Doolittle and Crooks.

On the 23d at 7:30 evening prayer was said by Mr. Duck, the lessons read by Mr. Shaw; and a sermon preached by the Bishop Olmsted who made a powerful appeal for fidelity to duty in promoting the interests of the Kingdom of God. Six candidates for confirmation were presented by the Rector to whom the Bishop gave an earnest charge.

The following day at 9 o'clock, morning prayer and litany were said by Mr. Duck; and at 10:30 Bishop Olmsted celebrated the Holy Communion, assisted by the Dean and Rector, and a sermon was preached by the Rector of Sackett's Harbor.

After an adjournment for luncheon, at 1:30 the Woman's Auxiliary met, when prayer was said by the Bishop. The minutes and reports having been read, which were considered encouraging, though much remained to be done to make the work thoroughly satisfactory, the members were addressed by Mrs. Hinds, Mrs. Willard, Mrs. Knickerbocker and the Bishop, who pleaded vigorously for increased zeal and faithfulness.

The business session of the Convocation, proper, was then proceeded with, the roll was called and the minutes were read and approved. The treasurer, (Mr. Tilden) then read his report which was adopted. A motion was passed that the entire sum of the stipend paid each quarter by the Treasurer be announced without particularizing the individual names or amounts, as has been done hitherto. The Dean read reports from the clergy of the work done in their respective parishes, after which, a motion was passed that instead of reading each report the Dean give a condensed summary of all.

Mr. Saphore was elected to the "District Board of Managers" in place of the late Mr. Winne, Mr. Boyer in that of the late Mr. Hart, and the Secretary was chosen a member of the "Diocesan Board of Managers." The Dean and Secretary were requested, on behalf of the members to convey to Bishop Huntington their loving congratulations on the attainment of his eighty-fifth birthday. Mr. Raynor invited the Convocation to meet at Dexter in the Fall. Owing to the early departure of the train there was not time to take up the discussion which had been arranged for and after the usual vote of thanks for hospitality to the Rector and parish the Convocation adjourned.

ENGLISH CROOKS,
Secretary.



In Memoriam

O God, the God of the spirits of all flesh, in whose embrace all creatures live, in whatsoever world or condition they may be, I beseech Thee for him whose name and dwelling-place and every need Thou knowest. Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation, in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love. Grant that his life (so troubled here) may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity. If he hath ever been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore him that he may serve thee without hindrance. Tell him, O gracious Lord, if it may be, how much I love him and miss him and long to see him again, and if there be ways in which he may come, vouchsafe him to me as a guide and guard, and grant me a sense of his nearness in such degree as Thy laws permit. If in aught I can minister to his peace, be pleased of Thy love to let this be; and mercifully keep me from every act which may deprive me of the sight of him as soon as our trial time is over, or mar the fullness of our joy when the end of the days hath come.

Pardon, O gracious Lord and Father, whatsoever is amiss in this my prayer, and let Thy will be done everywhere on the earth as it is in Heaven, in the name and for the sake of Thy dear Son, Jesus Christ our Lord. Amen.



Treasurer's Report

The Treasurer acknowledges the receipt of the following sums during the month of May, 1904

MISSIONARY DISTRICT NO. 1

Emmanuel, Adams, \$3.04; St. Paul's, Antwerp, 3.40; St. Paul's, Brownville, 3.39; St. John's Cape Vincent, 13.92; St. John's Chateaugay, 2.82; Christ Church, Clayton, 8.65; All Saints, Dexter, 6.33; Christ Church, Ellisburg, 5.34; Grace, La Fargeville, 3.40; Zion, Pierrepont Manor, 9.88; St. Peter's, Rodwood, 6.99; Christ Church, Sackett Harbor, 9.04; St. James' Theresa, 4.92; St. Paul's, Watertown, 137.22; Trinity, Watertown, 37.05; St. Paul's, Conestableville, 11.01; Grace, Copenhagen, 7.68; Trinity, Lowville, 33.76; St. Mark's, Port Leyden, 6.21; Evan's Mills, 2.68; Frederick's Corners, 1.00; Redeemer, Watertown, 15.00.

MISSIONARY DISTRICT NO. 2

St. Andrew's, Augusta, 1.00; Christ Church, Bridge-water, 1.50; St. Andrew's, Durhamville, 65; St. Stephens' New Hartford, 2.53; St. Peter's, Oriskany, 1.00; St. Paul's, Paris Hill, 2.08; Zion, Rome, 20.00; Calvary, Utica, 15.16; St. George's, Utica, 8.50; Holy Cross, Utica, 10.48; Trinity, Utica, 8.57; St. Andrew's, Utica, 3.17; Grace, Waterville, 4.17; Gethsemane, Westmoreland, 2.00; St. John's, Whitesboro, 2.50; Deerfield, 50; St. John's, Oneida, 8.57; St. Thomas, Hamilton, 2.80; Grace, Earlville, 1.00.

MISSIONARY DISTRICT NO. 3

Christ Church, Binghamton, \$25.00; Good Shepherd, Binghamton, 1.60; Trinity Memorial, Binghamton, 17.43; St. Peter's, Bainbridge, 7.75; Zion, Greene, 15.00; Christ Church, Guilford, 5.31; St. Andrew's, New Berlin, 10.00;

St. Paul's, Oxford, 16.44; Christ Church, Sherburne, 1.00.

MISSIONARY DISTRICT NO. 4

St. Peter's, Cazenovia, \$15.25; St. Paul's, Chittenango, 10.00; Church of the Evangelist's, Oswego, 9.80; Trinity, Fayetteville, 16.92; St. James, Skaneateles, 16.41; St. Paul's, Syracuse, 36.15; St. John's, Syracuse, 3.60;

MISSIONARY DISTRICT NO. 5

St. Peter's, Auburn, \$30.00; St. Mathew's, Moravia, 6.25; St. Paul's, Waterloo, 12.00; Grace, Willowdale, 6.19; Calvary, Hayt's Corners, 1.25; Christ Church, Willard, 5.00; Convocation, 1.71.

MISSIONARY DISTRICT NO. 6

Trinity, Elmira, \$20.00; St. Mathew's, Horseheads, 3.34; St. Paul's, Owego, 10.00; Grace, Waverly, 6.67; St. John's Ithaca, 18.04; Church of the Epiphany, Trumansburgh, 12.50; St. Thomas, Van Etten, 4.50; Trinity, Dryden, 1.36; Groton, 1.20. \$776.86

GENERAL FUND

Harpurville, \$3.43; Chittenango, 6.00; Redeemer, Watertown, 16.58; Good Shepherd, Binghamton, 2.95; Calvary, Syracuse, 7.45; Cape Vincent, 3.69; Whitesboro, 3.24; Warners, 3.77; Fayetteville, 14.29; St. John's Auburn, 4.60; St. John's, Auburn, 16.89; Fulton, 21.85; Slaterville Springs, 1.06. \$103.18

CO-ADJUTOR BISHOP'S SALARY

Redeemer, Watertown, \$14.88; Good Shepherd, Binghamton, 5.66; Cape Vincent, 4.90; Whitesboro, 4.00; Oriskany, 1.30; Fayetteville, 14.29; St. John's Auburn, 19.43; Willard, 12.00; St. Luke's, Utica, 33.50; Waterloo, 42.55; Slaterville Springs 1.41; Calvary, Syracuse, 9.94; Fulton, 20.00. \$183.86

DOMESTIC MISSIONS

St. Andrew's, Utica, \$6.35. \$6.35

FOREIGN MISSIONS

St. Andrew's, Utica, \$12.76. \$12.76

GENERAL MISSIONS

St. Andrew's, Utica, \$14.13; St. Andrew's, Utica, S. School 44.14; Deerfield, 5.13; Deerfield S. School 3.23; Guilford, 55.87; All Saints, Syracuse, 10.00; Calvary, Syracuse, 12.00. \$144.50

CENTRAL N. Y. BIBLE AND PRAYER BOOK SOCIETY

Trinity Memorial, Binghamton, \$3.00; Skaneateles, 14.17; Harpurville, 1.60. \$18.77

DEAF MUTE MISSION

Trinity Memorial, Binghamton, \$5.00. \$5.00

RECAPITULATION

Diocesan Missions, \$776.86
Domestic Missions, 6.35
Foreign Missions, 12.76
General Missions, 144.50
General Fund, 103.18
Coadjutor Bishop's Salary, 183.86
Deaf Mute, 5.00
Central New York Bible and Prayer Book Soc., 18.77

\$1250.68

SEYMOUR H. STONE,
Treasurer.



Relief Fund

Cortland \$4.85

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BOOKS

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The Gospel Messenger

Diocese of Central New York

VOL. XXIX. No. 10.

SYRACUSE, N. Y., OCTOBER, 1904.

WHOLE NO. 344

Bishop's Appointments.

OCTOBER.

2. Sunday. Utica, Grace, Memorial of Bishop.
- 5-26. Boston, General Convention.
30. Sunday, A. M. Auburn, St. John's.
30. Sunday, P. M. Port Byron.
30. Sunday, Evg. Weedsport.
31. Monday. Auburn, Missionary meeting.

NOVEMBER.

1. Tuesday. St. John's School, Manlius.
2. Wednesday. McLean and Dryden.
3. Thursday. Slaterville and Speedsville.
4. Friday. Candor and Spencer.
5. Saturday. Van Etten.
6. Sunday, A. M. Ithaca, St. John's.
6. Sunday, Evg. Trumansburg.
7. Monday, A. M. Syracuse Clericus.
8. Tuesday, P. M. Horseheads.
8. Tuesday Evg. Emmanuel, Elmira.
9. Wednesday, A. M. Millport.
11. Friday, P. M. Augusta.
11. Friday, Evg. Oriskany Falls.
13. Sunday, A. M. Rome, St. Joseph's.
13. Sunday, Evg. Rome, Zion.
15. Tuesday, Evg. Utica, St. Luke's.
17. Thursday. Paris Hill.
20. Sunday, Hamilton and Earlville.
27. Sunday, A. M. Utica, Calvary.
27. Sunday, Evg. Chadwicks.

✕

It seems to the Bishop that all of the Clergy in active work in the Diocese should see *THE GOSPEL MESSENGER*. It contains the list of Episcopal visitations and other occasional communications from the Bishop, and it is hardly according to order that it should not reach those for whom such notices are chiefly intended. It will therefore be sent to all the clergy hereafter, whether they subscribe or not, and they need not feel bound to subscribe for it unless they are entirely able to do so. Indeed, it is specially requested that the missionaries who are living on very meager salaries should not send any money for it. It is already sent free to quite a number, and there are more who ought to receive it on the same condition.

✕

And, speaking of the *MESSENGER*, why should it not be well sustained, and take on even larger proportions than it has hitherto attempted? And by being sustained we do not merely mean *paid for*, but *cared for* to the extent of sending articles of news from the various parishes, and showing an interest in its usefulness. Other dioceses, and even missionary districts, have monthly papers and magazines much more imposing than our little paper. We receive, for example, each month "The Diocese of Albany," a good sized pamphlet published by our next door neighbor on the east; "The Shepherd's Crook," a paper of several pages in a cover,

representing the diocese of Colorado, and "The North Dakota Sheaf," a similar publication sent by Bishop Mann ever since his visit to us last year. Why should not the *MESSENGER* be made a useful agency in promoting the missionary work of the Diocese, and a means of instruction in religion and the Church, which the Clergy could use for the benefit of their people? Can it be that there is a lack of enthusiasm in Central New York?

✕

Subscriptions have been received for the *MESSENGER* since the last report, from C. A. Haydn, Groton, 50c.; Mrs. G. A. Bayley, \$1.00; Rev. Jas. Kidder, 1.00; W. D. Duoning, 1.00; Mr. Hatch, 50c.; E. F. Stennett, 50c.; Lieut. W. G. Mayer, Waterville, 50c.; Mrs. J. M. Dye, Jordan, 1.00; Rev. E. H. Coley, Utica, 1.00; Mrs. Ray, Utica, 50c.; Emily L. Stuart, Waverly, 1.00; Mrs. Olmsted, 1.00; Miss Lawrence, New York, 50c.; Rev. J. M. Smith, New Berlin, 50c.

✕

Third District Convocation

The 112th regular meeting of the Convocation of the Third District, was held in Grace Church, Whitney's Point, New York, the Rev. David Curran, Missionary, Tuesday and Wednesday, September 20th and 21st, 1904. Tuesday, at 7:30 P. M., Evening Prayer was said by the Rev. Percy T. Olton, the lessons being read by the Rev. Wilson E. Tanner. Dean Perrine read the report of the missionary work done in the District during the past four months, after which the Rev. A. R. B. Hegeman preached a very helpful sermon from St. Matthew IX: 9-12, on "The Call of St. Matthew."

Wednesday morning at 8:00 o'clock there was a celebration of the Holy Communion at which a large number were present. The Rev. H. S. Longley was the celebrant at this service.

At 9:15 A. M., the Finance Committee met and prepared their report.

At 10:30 A. M., the Litany was said by the Rev. J. Malcolm Smith, and the Holy Eucharist was celebrated by Dean Perrine, assisted by the Rev. Chas. D. Broughton. The sermon was preached by the Rev. C. J. Lambert from the text, "If thou wilt thou canst make me clean," St. Mark I: 40.

The Business Meeting of the Convocation was called at 2:00 P. M., the Dean opening the meeting with devotions. The following were present: Dean Geo. G. Perrine, the Rev. Messrs. Andrews, Broughton, Curran, Hegeman, Lambert, Longley, Olton, Smith and W. E. Tanner. Also Mr. Wm. H. Shaw, of Christ Church, Binghamton. The minutes of the previous meeting were read and approved. The Rev. Mr. Longley read the report of the finance committee, which was adopted. At the election of officers, the Rev. Geo. G. Perrine was elected Dean, the Rev. Chas. D. Broughton, Secretary; Mr. Wm. J. Russell, Treasurer; the Rev. H. S. Longley and

Mr. John Anderson, members of the Board of Missions; the Rev. A. R. B. Hegeman, Mr. Wm. H. Shaw and Mr. Joseph E. Packard, members of the District Finance Committee.

The Rev. A. R. B. Hegeman extended an invitation to the Convocation to hold its next meeting at Trinity Memorial Church, Binghamton. On motion of the Rev. Mr. Broughton the invitation was accepted. The Rev. R. M. Duff, D. D., was appointed the preacher for the next meeting, with the Rev. Percy T. Olton as alternate.

It was moved and carried that a vote of thanks be extended to the Rev. Mr. Curran, the choir and parishioners of Grace Church, for their hospitality during the Convocation. The following resolution was moved by the Rev. Mr. Longley, and was carried by a rising vote:

Whereas: Since the last meeting of the Convocation, the District has been called to mourn the loss of its Head, our revered and honored Father in God, the Rt. Rev. Frederic D. Huntington, S. T. D., who entered into rest July 12th, 1904; by his death, not only has the Diocese lost one who was a great and wise man, but the Church at large (which has been honored by numbering among its leaders so great a man as our late Diocesan) shares our loss. Bishop Huntington was eminent, not only in his many intellectual attainments, but also great in his sympathy for his fellow men,—great in his ideals. Although he was at times very forceful in his opposition to whatever militated against the things which he held as true, yet his vigor was always tempered with the love abounding in his heart, even for those who fell far below what he considered ideal;

Therefore resolved: That the members of this Convocation of the Third District of the Diocese of Central New York, assembled in Grace Church, Whitney's Point, tender their sympathy to the members of Bishop Huntington's family, and assure them of their prayers for them and prayers for him, that his soul may rest in peace, and that light perpetual may shine upon him.

The motion was moved and carried that this resolution be spread upon the minutes of the Convocation, and a copy be sent to the family of Bishop Huntington.

The Rev. Mr. Hegeman offered the following resolution, which on motion of the Rev. Mr. Olton, was sent to Bishop Olmsted in the form of a telegram: "The Convocation of the Third District of the Diocese of Central New York, assembled in Grace Church, Whitney's Point, September 20th and 21st, 1904, send cordial greetings to Bishop Olmsted, assuring him of their affection and prayers in his care of the Church in the Diocese of Central New York."

After prayers and benediction, the Convocation adjourned.

CHAS. DU BOIS BROUGHTON, Secretary.

The Gospel Messenger

PUBLISHED MONTHLY

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THE GOSPEL MESSENGER,
UTICA, N. Y.

Entered at the Post-office in Syracuse, N. Y., as Second-class mail matter.

It is universally known that the Archbishop of Canterbury is in this country, and expects to be present at the General Convention in Boston this month. This is the first time that such a thing has happened, and shows how the English Church is progressing in its appreciation of America. The Archbishop, be it remembered, ranks next to the royal family, above every other peer. He has requested that he be not too assiduously entertained, but it is difficult for Americans to abstain from hospitality in such cases, and his Grace is accordingly going through a series of public appearances and private entertainments in several of the larger cities. Even Central New York has been included in some of these functions by invitation previous to the Convention, and the Bishop expects to attend a luncheon at Sherry's in New York, given by the Rector of Trinity Church on Monday, October 3d, at which the Archbishop is to be the guest of honor. It is certainly to be hoped that something better than mere social amenities will be cultivated by the presence among us of this representative of the Mother Church, and that both mother and daughter will become stronger for common work as one united Church in the mission fields of the world, and better prepared for the re-establishment of unity among all English-speaking Christian people.



We regret that some of our readers should have been hurt by our use of the word "establishment" in the article on the Richfield Conference, when speaking of the kindness of our Presbyterian brethren on that occasion. If they will read the article again they will see that they have misunderstood us—Certainly there could be no finer exhibition of Christian charity than that of the Presbyterian pastor and people in Richfield this summer. They not only gave the use of what is distinctly called the "Church building," for services every evening of the week including Sunday, as well as the offerings at those services, but they also allowed the various adjoining rooms which serve them ordinarily for Sunday school, for class rooms, and for meetings, to be occupied by our Sunday school exhibit, which filled nearly the whole space. We spoke, therefore, of the whole "establishment" as having been thrown open to us, which was an additional accommodation, seeing that our own "establishment" in the village is not so large and convenient. We know that the authorities of the Conference were very particular to express their appreciation of this great kindness, and we are sure that all our people who witnessed it must have rejoiced in such a drawing together of Christian brethren in the promotion of the Gospel. Nothing was farther from our thoughts than to say a word that would jar upon the harmony of so auspicious an incident.

Memorial Sermon.

The following sermon, memorial of Bisop Huntington, was preached by the present Bishop of the Diocese in Grace Church, Utica, on Sunday, October 2d, being the second anniversary of his consecration in that Church.

"Be ye followers of me, as I am also of Christ."

Romans XI. 1.

Two years ago to-day many of you were present in this Church and saw the then aged Bishop of the Diocese walk down from the Chancel to the front door, leaning on the arm of his newly consecrated Coadjutor; and no doubt your hearts were touched, as were the hearts of all who witnessed it, by the pathos of the spectacle. There were at that time, I imagine, few who thought that Bishop Huntington would live and continue his work for nearly two years more. And yet we have seen him struggling on, keeping up a wonderful activity, both of body and mind, administering from his study the affairs of the Diocese, going about to confirm, sometimes quite large classes, in a number of Churches in the city and vicinity of Syracuse, presiding throughout the whole session of the next Diocesan Convention, and opening and taking part in the second one, two years after the election of the Coadjutor, and delivering at the latter his annual address with singular force of voice and expression. That address was indeed a remarkable exhibition of the strength of his will and of the persistency of his endurance, as well as of the clearness and power of his mind. But it was really the finishing up of his long and interesting career. It was the last bright flickering of the light in the presence of his assembled Diocesan representatives, before it sank down into the socket and went out from this earthly scene forever. Just one month from that day when his forceful words were heard so distinctly by the Convention in Zion Church, Rome, his mortal remains were laid to rest in the old cemetery at Hadley.

And we are come to-day, dear brethren, to think of him, and to speak of the good example that he has left us. Possibly some people may think that words enough have been spoken and printed about him already; for every Church newspaper and magazine, very many daily papers, and almost every pulpit in the Diocese, as well as some in other Dioceses, have memorialized him and treated of his character and work in every phase; so that there is really little or nothing that is new left to be said on the very fruitful theme. But still, I think you will all recognize the appropriateness of the present occasion, as it has been arranged through the courtesy of your Rector and in accordance with the wish of those most nearly interested.

The sermons preached in the various parishes of the Diocese on the Sunday after the Bishop's death, furnished an opportunity to the Clergy who had served under him, some of them since the beginning of his episcopate, many of them since they received their orders from his hands, to give expression to their own thoughts and feelings, and to speak to their own parishioners while the emotions produced by his death were still fresh in their hearts.

To-day, nearly three months having elapsed, and the Clergy and people having returned from their vacations, it seems fitting that we should have what may be called, in one sense, a Diocesan memorial; not of course by an assemblage of the

whole, which would be impossible, but in one of the representative Churches, where the Bishop's Coadjutor and successor may have an opportunity to express himself. That is the purpose and the significance of our service this evening.

HIS EXAMPLE

And the aspect of the subject to which without further preliminary I wish to call your attention is, as I have intimated, those things in the life and character of Bishop Huntington in which it is our especial duty in Central New York to endeavor to imitate him. That is the application which the Scriptures and the Church make of the lives of the saints—"Be ye followers of me," says St. Paul, or, "Imitators of me," according to the new marginal reading—"as I also am of Christ;" and the Prayer Book teaches us to thank God for the good examples of all those who have gone before, and to pray for grace to "follow them in all virtuous and godly living." Neither the Apostle, nor the Liturgy, you observe, gives any intimation that they were wholly without fault; they merely ask for imitation of them in that which is good—"Whereinsoever I follow the Divine Master, therein do you try to follow me"—that is evidently St. Paul's meaning, and it is easy to see the force of the exhortation. Christ Himself has often seemed to men too high and difficult a pattern, because He is divine and perfect, but what one mere man can accomplish in the way of imitating Him, that another man can also accomplish, if he be willing to make the effort. Character is not so much that which comes by nature, as that which we attain by struggle, that which is impressed upon us by experience; our better desires working with the grace of God to overcome that which is worse within us. It is that which a man *does*, in the face of many difficulties and against adverse circumstances, which makes him admirable and sets him up as an example for other people. In other words, so far as he follows Christ, as St. Paul puts it, he is worthy of being followed by those who behold him.

HIS INTELLECT

Now you will all agree with me that Bishop Huntington not only tried to follow his Master in every way, but that in many ways he was signally successful. And first, let us observe how he used his intellect. It is very evident that he regarded his mind as a talent to be devoted, like every other God-given faculty, to God's glory and to man's improvement, and consequently he made use of his great thoughts by spoken word and printed page for the attainment of those ends. No words were too beautiful whereby to tell of God's goodness, of Christ's love, of the comfort and uplifting power of the Christian faith. No language was too strong whereby to condemn evil, or to show forth the misery of a life of sin and its direful consequences in society and in the state. He was thought by some to be pessimistic, because of his strong denunciations of modern decadence, but was he really any more pessimistic than the Hebrew prophets were, and did he not, like them, with true optimism always point to the eventual overcoming of evil with good? And observe that he *did* use his intellect, and did not allow it to control his will, or to draw him away by its attractive enticements. He was born into a form of religion in which the intellect is given

full play to lead whither it will—a philosophy, in fact, more than a religion. But he saw the weakness of such a system. He became convinced that in the divine scheme for the regeneration of mankind there are other authorities co-ordinate with, to say the least, if not superior to, the reason, and hence, great and difficult as the change must have been, requiring immense courage and conscientious conviction, he adopted the principle that the reason must work with the Scriptures and the Church for the accomplishment of Christ's mission in the world; and there probably was never a more firm believer in the mystery of the Incarnation of the Son of God, nor a more staunch upholder of the order and authority of the Church. As an illustration of this struggle and of this victory in him, I remember well the text of the first sermon I ever heard him preach. It was at an ordination of Berkeley Divinity School students, when I was in college, and the Bishop was still Rector of Emmanuel Church, Boston. The text was those remarkable words of St. Paul to the Corinthians, in which he tells of the nature of our spiritual warfare—"Casting down reasonings and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Plainly the moral nature dominated him even in the intellectual realm, and made him understand the important truth that it is not safe for a man to be carried away whithersoever his intellectual fancy or prejudice may lead him. And I consider that a fine example for a Christian man.

HIS CONSCIENCE

Again, it was the same strong, moral purpose which governed him in his physical activities. He was gifted with an excellent constitution and had great powers of endurance; but doubtless he enjoyed ease, and in the midst of labor longed for rest, as men usually do. Yet he never spared himself; indeed, it seemed to us sometimes as if he might have made his work easier than he did. Probably none of you know so well as I do exactly what his work was, going into every nook and corner of the Diocese, and then going again every year, even when there seems but little to be done. That, of course, was to have been expected in the earlier years, before old age approached; and it was in the later period, when infirmity had sapped his strength, that the test came, and it was wonderful to see the Bishop still going on even then. You all know how long it was before he would consent to have help; and when it came he still did not feel that he ought to be relieved entirely. No doubt this looked like the peculiarity of old age to some people; but I am convinced that in his case it was largely due to the strong conscientiousness, which had been the habit of his life, which would not let him absolve himself from responsibility, nor from labor, so long as he could possibly bear it. It was only in March last, after two severe attacks of illness, that he was urged to give up an appointment for confirmation in Oswego, and allow me to take it; and in his letter to me consenting to the change he said: "There are few public occasions from which I would not gladly be honorably excused." When I saw his tired body lying in its coffin, I felt like exclaiming, "honorably excused, at last!" That was probably the deepest feeling in his heart about it. It was his duty, and he ought to go through with it. Was

it not that which shone out, more than anything else, in that last address at the Convention? "I must work my work while the day lasts, for the night cometh wherein no man can work." They are the Master's own words, and therein the Bishop followed Christ. And I tell you, brethren, there is no more sorely needed lesson in the world to-day than that; conscientious devotion to the duty which God has laid upon us. One of the strong temptations of our age is to self-indulgence and all kinds of self-pleasing; to work, if one's bread and butter depend on it, but to play, to take vacation, if one possibly can. And I believe that while we may well be proud of our late Bishop on account of his many brilliant gifts, we have still more reason to thank God that he had a conscience.

HIS SPIRITUALITY AND SIMPLICITY

But, above and back of these things, there was another trait in Bishop Huntington's character, on which these rested and from which they derived their inspiration, and that was his spirituality. It may be truly said of him as was written of Moses of old, "he endured as seeing Him who is invisible." The paradox of that saying was not paradoxical to him at all. God, and the spiritual realm in which God particularly dwells, were the most real and permanent things to him. He was absolutely convinced that "with God is the well of life," and that "in His light only can we see light." Hence his estimate and his use of the things of this life. Intellect, talent, time, physical strength, pleasure, ease, rest—all were valuable only as seen in that light. Hence also, undoubtedly, his great personal simplicity, of which much has been said by others. It is true that he had an inherited strain of puritanism, so that the tendency to a simple life was in his nature and came easy to him. But we do not find that all the sons of the Puritans are addicted to simplicity to-day. A few of them may still retain something of the spirit of Martin Mar-prelate in their hostility to Bishops in the Church, but they do not maintain in their palaces in the cities and along the coast of New England the personal and domestic plainness of that Bishop, whose summer home still stands on the banks of the river at Hadley, from which the Bishop himself has departed. And what a splendid pattern that home is for the people, in the Church as well as outside of it, who are straining after show in these days, and often spending the last cent of their income, and more too sometimes, to decorate their persons, their homes, and their whole establishments, up to the pitch of the modern style! It is a grand thing to have had among us, in such prominent position, a man who really believed that "the things which are seen are temporal" and perish with the using, and was therefore happy to give his chief attention to those other things, which, though they were "unseen" for so many years of this life, were so real and "eternal" in his estimation, that we may well believe they were no surprise to him, when his eyes at last opened, and he saw them in the Paradise of God. Let us give thanks to our Heavenly Father for his good example.

[It was at first intended that the above sermon should be delivered at the morning service, but when it was found that some of the Clergy and many of the people in Utica and the neighborhood desired to be present, it was decided to have

it in the evening, so that those who wished to do so might close their Churches and invite their congregations to unite with that of Grace Church in the observance of the Memorial.

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The following letter will explain itself:

UTICA, Sept. 20, 1904.

To the Rev. W. DeL. Wilson, H. R. Lockwood, D. D., Messrs. Seymour H. Stone, Frank L. Lyman and other Clergymen and laymen in Syracuse;

My dear Brethren and Friends:

Your very kind communication requesting me, as Bishop of the Diocese, to change my residence to your city and giving your reasons for asking that change, was received on September 3d. Several weeks previously I had received petitions more in number and more numerous signed, from the parishes in Utica and vicinity, stating reasons why no such change should be made. Bishop Huntington said to me before I accepted the election of Coadjutor that he supposed I would live in Utica, and I had never anticipated anything else, but since your resolutions came I have considered the subject very seriously and have earnestly sought for guidance in reaching a decision. Laying aside individual preference it seems clear that the motif of the request consists of three elements, viz.: Personal regard for the Bishop, local pride in the two cities and the best interests of the Diocese. As for the first two of these, thought they may have much weight in influencing the signers of petitions, they are of comparatively small importance except as they bear upon the last.

In the matter of personal regard, Utica would seem to be naturally the stronger. If, after a residence of seventeen years, the people of Utica still desire me to stay with them, they would necessarily be more hurt by my refusal to stay, than the people of Syracuse could be by my declining to go there. In the one case the personal element is not an experiment, in the other it would be so as a matter of course. But do not imagine that I deceive myself on this point. Little as I think the element of local pride should be allowed to enter at all, I know that it is unconsciously, perhaps, the strongest of the three with many people. But even in that, the argument that, as Syracuse has had the Bishop for thirty-five years, it is now Utica's turn, is a sound one, when we consider the relative strength of the two places, and also the fact that the present Bishop already lives in Utica. May not actual residence, like actual possession, be counted as "nine points of the law?"

But the question of most importance is, of course, what do the best interests of the Diocese demand. Syracuse is more nearly the geographical center, it is true, and therefore in some respects more convenient. But in looking about the country we do not find that the Bishop's residence is generally fixed by that consideration. Think of Portland, Boston, Albany, New York, Philadelphia, Buffalo, Detroit, Louisville—the Bishops have lived in these cities even when their Dioceses were co-extensive with the states in which they are situated, and yet these cities are all at the extremity of their respective territories. And in these days time and space are as nothing to what they were when New York and Pennsylvania were single Dioceses. It cannot be contended, therefore, that the welfare of a

Diocese depends upon having a Bishop in the middle of it. In fact, is it not rather the well established custom for the Bishops to settle, not in what may become, but in what are already, the chief centers of Church strength in their Dioceses? And certainly no one will deny that in all the elements of what is commonly understood by those words, Utica is at least equally as strong as Syracuse, and statistics show that in the financial burden of the Diocese and of the general Church, Utica bears the larger share. It is a serious question, therefore, and one that I cannot answer in the affirmative, whether it is best for the Diocese that I should leave Utica. Moreover, I think it is a mistake to suppose that the residence of the Bishop is essential to the growth of the Church in any city. It is really the Clergy and the lay people who have to do the work and the Bishop can guide and encourage them, no matter where he sleeps. During his long and successful episcopate, Bishop Whipple lived in Faribault, a small place at some distance from St. Paul and Minneapolis; and yet those towns became great cities and the Church flourished in them.

Considering all these things, then, dear brethren, I am not able to persuade myself that it is my duty to accept your kind invitation. I believe that, with your brotherly co-operation, on which I confidently depend, we shall be able to promote the interests of the Church in Syracuse quite as successfully as if I were to live in your midst. I shall be ready, with God's help, always to serve you, and to make all things as convenient as possible for you, by frequent visits and by meeting and speaking to your people on occasions either official or social, so far as there may be opportunity. Praying God to bless you in all things, I remain affectionately your friend and Bishop.

CHARLES TYLER OLMSTED.

Diocesan Items

The Bishop would be much obliged to the Clergy of the Fourth District if they would kindly inform him of the times at which it has been customary for the Bishop to visit their parishes, and whether they desire any change.

Mr. Chas. S. Symonds, of Utica, who attended the General Convention of 1901 in San Francisco, and was again elected as deputy this year, has found that it will be inconvenient for him to attend the meeting in Boston, and has resigned. The Bishop, thinking it well that the southern part of the Diocese should be represented on the delegation, has appointed Mr. William H. Shaw, of Binghamton, to take Mr. Symonds place. Mr. Shaw was a delegate from Christ Church to the Diocesan Convention.

The Hon. A. H. Sawyer, of Watertown, and Mr. Robert J. Hubbard, of Cazenovia, have both been ill recently, and it was doubted whether they would be able to attend the Convention; but they are now better and hope to be there.

The Rev. Thomas Stafford, formerly at Millport, has been appointed to the charge of St. James' Church, Cleveland, Oswego County, and has already begun his work there. The Parish had been vacant more than a year.

The Rev. H. W. Crydewise, formerly of this Diocese, but now Rector of the Church in Sus-

quehanna, Pa., has been called to Grace Church, Waverly, and we are pleased to know that he has decided to accept.

The Rev. J. Holwell Geare, a Presbyterian canonically connected with this Diocese, and formerly officiating for a time at Cape Vincent, has been appointed to serve at Holland Patent, and began his work there on September 18th. An effort is being made to start a mission in the village of Trenton, four miles distant, and to purchase a building for its use which has been offered for sale at a very low price. Should this be successful the Rev. Mr. Geare will have charge of the work.

By invitation of the Trustees of St. Lawrence's Church, Alexandria Bay, the Bishop officiated there on the first Sunday in September, and on Monday morning met with the Trustees to talk over the affairs of the Church. It is hoped that services may be kept up there with more or less regularity throughout the winter by the missionary at Theresa. There are about twenty communicants of the Church residing in the village all the year, and probably others would be glad to attend such services.



A special meeting of the Trustees of St. John's School was held in Syracuse on Wednesday, September 14, when the resolutions previously adopted by the Executive Committee concerning the death of Bishop Huntington were ratified by the whole Board. It was intended that these resolutions should be published in the August number of the MESSENGER, which was a Memorial of the Bishop, but through some mistake they were omitted. They are as follows:

WHEREAS, Almighty God, Who giveth and taketh away our mortal life, hath seen best to call to his eternal rest our beloved and revered leader and Bishop, the Rt. Rev. Frederic Dan Huntington, and

WHEREAS, Bishop Huntington has been, since the foundation of St. John's Military School, the wise and faithful president of the Board of Trustees of the School;

Now, therefore, be it resolved: That we, the executive committee of the Board of Trustees of St. John's Military School, in meeting assembled and acting for the Board of Trustees, bearing deeply in mind the irreparable loss and misfortune, which we, as well as the Church and Commonwealth, have suffered by the death of our Bishop and President, and having the highest appreciation of his long and faithful service, his noble example and his wise counsel to us at all times, do hereby extend our most heartfelt sympathy to the members of his family in their bereavement, and also make expression of our own great grief and sorrow in our loss; and

Be it further resolved: That these resolutions be sent to the family of the late Bishop, and that a copy of them be sent to St. John's Military School to be printed in the school catalogue, and that a copy be entered upon the minute book of the proceedings of this Board.

GEORGE G. COTTON,

HENRY M. LOCKWOOD, Secretary.

Chairman.



A young lady, who has recently lost her father, and finds it necessary to support herself, desires to secure a position as soprano in a Church choir, and as teacher of vocal music. She is an accomplished musician as we are informed, and has had experience both in singing and teaching. We should be glad to put her in communication with any one desiring such services.

Treasurer's Report

The Treasurer acknowledges the receipt of the following sums during the month of August, 1904, viz:

DIOCESAN MISSIONS.

MISSIONARY DISTRICT NO. 1.

Emanuel, Adams, \$3.94; St. Paul's, Antwerp, 2.55; St. John's, Cape Vincent, 6.51; All Saint's, Dexter, 4.93; Christ Church, Ellensburg, 1.96; Grace, La. Pargerville, 1.70; Zion, Pierpont Manor, 77c.; St. Peter's, Redwood, 2.63; Trinity, Watertown, 56.86; St. Mark's, Port Leyden, 6.75; Evans Mills, 2.01; Frederick's Corners, 1.04; Redeemer, Watertown, 7.50.

MISSIONARY DISTRICT NO. 3.

Christ Church, Binghamton, \$25.00; Good Shepherd, Binghamton, 2.24; Trinity Memorial, Binghamton, 10.23; St. Luke's, Harpursville, 5.00; Zion, Windsor, 9.00; Zion, Greene, 15.00; Christ Church, Guilford, 5.75; Grace, Mt. Upton, 67c.; St. Andrew's, New Berlin, 30.00; St. Paul's, Oxford, 25.37; Christ Church, Sherburne, 7.40; Grace, Whitesville Point, 2.00.

MISSIONARY DISTRICT NO. 4.

St. Peter's, Cazenovia, \$24.36; Church of Evangelists, Oswego, 19.60; Christ Church, Jordan, 2.00; St. James', Skaneateles, 32.96; All Saints, Syracuse, 5.00; St. Mark's, Syracuse, 25.00; Memphis, 75c.

MISSIONARY DISTRICT NO. 5.

St. Peter's, Auburn, \$30.00; Calvary, Northville, 4.84; Trinity, Seneca Falls, 45.01; St. Paul's, Waterloo, 36.00; St. Andrew's, Day's Landing, 68c.; Grace, Willowdale, 4.24; Calvary, Hayts Corners, 1.00; Christ Church, Willard, 4.00.

MISSIONARY DISTRICT NO. 6.

St. John's, Big Flats, \$1.50; St. Paul's, Oswego, 2.30; Grace, Waverly, 3.33; St. John's, Ithaca, 13.77; St. John's, Spencer, 1.00. Total, \$492.99.

DIOCESAN EXPENSE FUND.

Hamilton, \$3.65; Onondaga Castle, 1.00; McLean, 70c.; Sherburne, 9.40; Holy Cross, Utica, 6.93; Waterville, 8.25; Zion, Rome, 59.80; Jordan, 1.66; Redeemer, Watertown, 10.70; Spencer, 46c.; Seneca Falls, 8.30. Total, \$110.85.

COADJUTOR BISHOP'S SALARY.

Cape Vincent, \$6.18; St. Peter's, Auburn, 128.02; McLean, 1.00; Calvary, Utica, 30.00; Cayuga, 11.96; Zion, Rome, 80.60; C. H. Butler, Oswego, 10.00; Redeemer, Watertown, 7.04; Spencer, 61c.; Guilford, 6.34. Total, \$282.35.

DEAF MUTE MISSIONS.

Oxford, \$16.12; Jordan, 1.50; Memphis, 1.00. Total, \$18.62.

GENERAL MISSIONS.

Holy Cross, Utica, \$78.72. Total, \$78.72.

FOREIGN MISSIONS.

Cayuga, \$1.76. Total, \$1.76.

RECAPITULATION.

Diocesan Missions, \$492.99
General Missions, 78.72
Foreign Missions, 1.76
Diocesan Expense Fund, 110.85
Coadjutor Bishop's Salary, 282.35
Deaf Mutes, 18.62
Total, \$985.29

SEYMOUR H. STONE,
Treasurer.

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SYRACUSE

THE EARNEST WORKER.

Whatsoever ye do, do it heartily.

VOL. XV.

ST. JOHN'S CHURCH, ONEIDA, N. Y., AUGUST, 1904.

No. 6.

PARISH DIRECTORY.

ST. JOHN'S CHURCH, MAIN ST.
REV. JOHN ARTHUR, RECTOR.

Rectory, 152 Main St.
Lay Reader, - ARTHUR D. HAMBLIN.
G. W. MOTT, }
E. F. JEWELL, } Wardens.
S. A. CLARK, H. C. STONE,
J. A. BARCOCK, F. J. AUBREUF, } Vestry.
R. M. BAKER, L. J. MYERS,
THOS. DAPSON, J. H. WESTCOTT,
Clerk of Vestry—J. A. BARCOCK.
Treasurer—FLOYD G. CLARK.
Tr's Mis' Funds—MRS. G. A. MARCELLUS.
Organist—FLORENCE M. RATNOUR.
Sexton—FRID CHARLES.

HOURS OF SERVICE.

SUNDAYS, Holy Communion (except first Sunday in the month) 9:30 A. M.; Morning Prayer, Litany and Sermon, 10:30 A. M.; Evening Prayer and Sermon, 5 P. M.
THE FIRST SUNDAY IN EACH MONTH, Morning Prayer, 9:30 A. M., Litany, Sermon and Holy Communion, 10:30 A. M.
FRIDAYS, 7:30 P. M.
SAINT'S DAYS, Holy Communion 9:30 A. M.

SUNDAY-SCHOOL.

Each Sunday, 12:15 P. M.
Superintendent, - S. ALLEN CLARK.
Secretary, - J. A. BARCOCK.
Treasurer, - A. D. HAMBLIN.
Librarian, - R. L. MOTT.

ORGANIZATIONS.

"THE PARISH WORKERS."—An Association of the Ladies of the Parish.
President, Mrs. B. Ratnour.
Vice Presidents, Mrs. Wm. Mott, Mrs. George Michaels, Mrs. Joseph Beal, Mrs. John Arthur.
Secretary—Mrs. M. E. Hitchcock.
Treasurer, Miss Lily R. Higinbotham.
Entertainment Committee—Chairman, Mrs. S. Allen Clark.
Auxiliary Committee—President, Mrs. Frank Vane; Vice-Presidents, Mrs. C. E. B. Williams, Mrs. C. T. McDuffee; Secretary, Miss Clara L. Saunders; Treasurer, Miss Louise A. Higinbotham.
Refreshment Committee—Chairman, Mrs. S. Harvey.
Parish Visiting Committee—Chairman, Mrs. A. B. French.
Altar Committee—For August, Misses L. M. VanDeusen, Anna C. Auben.
DAUGHTERS OF THE KING.—President, Lillian E. Rice; Secretary, Martha C. Carter; Treasurer, Leo M. VanDeusen.

ST. ANDREW'S, DURHAMVILLE.

INCORPORATED, DEC. 23, 1891.

Pres. ex officio Board of Trustees, John Arthur, Treasurer, William H. Parmelee.
A Mission station under the care of the Rector of St. John's Church.

SERVICES.

SUNDAYS—Sunday-School, 12 M.
Morning Prayer and Sermon, 10:45 A. M.
August 7 and 21.
Evening Prayer and Sermon, 3 P. M.
August 14 and 23.

Entered at the P. O. Oneida, N. Y., as Second Class Matter.

IN MEMORIAM.

THE RT. REV. FREDERIC DAN HUNTINGTON, D. D., LL. D., L. H. D.

BORN at Hadley, Mass., May 28, 1819.
Entered Amherst College in 1835.
Ordained to Unitarian ministry in 1842.

Married Hannah Dane Sargent, September 4, 1843.

Professor of Morals at Harvard in 1855.

Rector Emmanuel Church, Boston, 1861.

Elected Bishop, January 13, 1869.
Consecrated on April 8, 1869.

Twenty-fifth anniversary celebrated April 8, 1894.

Died at Hadley, Mass., July 11, 1904.

The following abstracts are from the Rector's tribute delivered in St. John's Church, Oneida, Sunday morning, July 17:—

As we have known him the man and the Bishop are one. With the impress of his Episcopate upon the Diocese it will be conceded by all that our first Bishop was a strong one. Strong in character, strong as a leader; strong in his simplicity of manner, appearance, habits, speech and intercourse with men. Strong in his mental equipment and sympathies. He was pre-eminently thoughtful. When he presented a subject it seemed as if he had thoroughly weighed it and sifted out the very kernel of truth. Studious Englishmen have said that the writings of Bishop Huntington were as food, strengthening the mind. His manner of utterance was a charming personal trait. Those familiar with his style can always distinguish it. He was a peerless master of expression. Prof. Moses Coit Tyler once remarked upon the Bishop's ability to express a thought, a truth, in absolute thoroughness—in every shade of meaning, even the least. * * * * Both worldly and Christian men have admired his attainments. Yet the effect of it all—the fruit and flower of such gifts, was owing to another gift, as great or greater. Something looked out from those keen large eyes stronger than mind, more impressive than ripened thought or language. It was the spirit within—the great pure soul—the spirituality of the man, shining out of its goodly tenement of clay. It was good to see and hear him because his outward personality manifested his inner self, and impressed all beholders with his spiritual beauty and power. His benign character weighted his words, and his wide deep sympathy ever sweetened his message and made it welcome.

It is comforting to think that he lay down in his last illness in that dearest earthly spot, consecrated by life-long associations and the memory of his sainted mother. It is beautiful to think that there was no lingering pain, or weary time of helpless dependence, and that now his body rests with his own people in "God's acre" in Old Hadley. An element like the grandeur of his native hills was in him—their high tops led his spirit upward to God. And so we are reminded of the Mount of Beatitudes and Him Who spake there—the blessed Son of Man and Son of God—and He alone voices our faith and hope: "Blessed are the pure in heart for they shall see God."

The last impression of our Bishop on my mind is suggested by the well-known illustration which appeared after the death of President McKinley. It showed the figure of the last martyred President being escorted through the portals of immortality by Lincoln on the one side and Garfield on the other. So may the spirits of the revered Hobart and the beloved De Laney welcome to the sainted hosts the chaste noble spirit of Huntington—and thus complete, in Paradise, a trio of as noble Bishops as the Church of God has ever had, in any land, in any age!

The following is from an Editorial in "The Outlook," for July 23:—

In becoming a Bishop, this devout servant of God and of his fellows put on the responsibilities rather than the dignities of his office. His simplicity was beyond the reach of ecclesiastical ambitions; he wore his robes in token of a more perfect consecration, a larger assumption of care and work. The Episcopal Church has numbered among its eminent chief pastors no more consecrated and faithful shepherd of souls; no man of purer nature or finer intelligence. Amid the shallow ambitions of his time he was the devout guardian of the highest ideals of life; cherishing in his own career and setting forth in his noble and persuasive style the sanctity, the sweetness and the immortal significance of the spirit. In a period in which material success had almost irresistible allurements he walked as seeing always with undoubted vision the higher aims and the ultimate goals.

He stood "unspoiled and unbedecked," said Bishop Potter, on the twenty-fifth anniversary of Bishop Huntington's consecration; "of reverent mien and tender dignity, telling to men everywhere by life and printed page and spoken word that 'the things that are seen are temporal and the things that are not seen are eternal' * * * and that they who

worship God, who is a spirit, must worship Him in spirit and in truth."

It was this deep and abiding faith in God, this clear and constant vision of Christ moving among men, this eagerness to give the whole movement and appearance of life the dignity of its spiritual meaning which made Bishop Huntington at once so lofty and so accessible, so sympathetic with all men, and yet so insistent on the supremacy of the best. His many books all have the stamp of his rare quality of nature, and distinction of mind, his ripe culture, his deep-going idealism. In the little group of writers of the meditative temper and devout spirit in this age and country, he holds a first place. He never made concession to the demand that religion should be made popular by being made easy and familiar. He would gladly have preached to men at work in their shirt sleeves for the sake of making them comfortable for an hour. He never cheapened religion by labor-saving devices of any kind; a beautiful reverence characterized his ministrations and gave tone to his long life.

As he loved the best in religion, so he loved the best in literature, in art and in manners. He was a lifelong student of good writing, a devout reader of great books. He stood pre-eminently for that quality of ripeness which has been characteristic of the great English Churchmen; of Keble, Newman, Liddon, Church, Stanley, Maurice.

It was in keeping with Bishop Huntington's long life of eighty-five years that his last public utterance was a prayer at the commencement exercises of the class of 1904 at Smith College. Bowed with the weight of years, but with much of the old resonance in his voice his words had the authority of a stainless life behind them; they bore the impress of long familiarity with the best devotional literature; they were nobly simple and inclusive of the widest human interests.

Rev. Dr. Wm. R. Huntington, Rector of Grace Church, New York, was assistant to Bishop Huntington during his rectorship of Emmanuel Church, Boston. He was present at the Bishop's funeral and when asked for a tribute for these columns he replied:—"You will find my tribute of the great Bishop in this week's Outlook, entitled 'Under the Elms at Hadley.' If you feel disposed to reprint it in 'The Earnest Worker,' I shall be very glad."

NOTES ON BISHOP HUNTINGTON.

Bishop Huntington was the youngest and last of eleven children; he was the father of seven children, two dying in infancy.

The Bishop's oldest child, Rev. George P. Huntington, D. D., died at Hanover, N. H., a few hours after his father, aged 60 years. He had been ill several weeks and his condition was not thought to be critical. Dr. Huntington was professor of Hebrew in Dartmouth College and an

enthusiastic student of Dante. His body was borne to Hadley, and burial made at the same time with his father, Bishop Olmsted officiating.

The 25th anniversary of the Consecration of the Bishop was celebrated at the time of the Diocesan Convention in Syracuse, June, 1894. Bishop Potter delivered an appropriate sermon and an Address was made by Bishop Cox. The Bishop and wife gave a Reception at the Yates Hotel. The clergy and laity expressed their congratulations formally by testimonials and substantially by a purse of \$1,000.

Bishop Huntington has written probably a score of books and pamphlets and over 500 articles, sermons and lectures which have appeared in church publications and magazines. He has edited the Gospel Messenger for years, and his pen was constantly busy. The last address which he made before the annual diocesan Convention in Rome in June last, was written by his hand and was as clear and vigorous in its utterances and reasoning as any which he ever made before a Convention.

The historic burying ground at old Hadley is the last resting place of several generations of the Bishop's ancestors on the maternal side. What is called the new part of the ancient cemetery was laid out many years ago, and in this is the Huntington plot. It has a shaft of unpolished granite, with the family name upon the base, and the word "Excelsior" inscribed perpendicularly on one side of the shaft. This shaft was placed by the Bishop's father. The faces of the shaft and base are not broad, and Bishop Huntington placed on the plot a low monument of polished granite, on which the names of those buried in the plot are inscribed.

Calendar.

August 6.—THE TRANSFIGURATION.
August 7.—10th Sunday after Trinity.
August 14.—11th Sunday after Trinity.
August 21.—12th Sunday after Trinity.
August 24.—ST. BARTHOLOMEW.
August 28.—13th Sunday after Trinity.

Parish Notes.

—As usual through August, the regular Services and Sunday School in St. John's will be omitted, except the 10:30 a. m. Service each Sunday.

—The annual Picnic of St. John's Sunday School was held at Sylvan Beach, Wednesday, July 27. The day was pleasant, the attendance fair, and all present enjoyed the outing.

—The Festival of the Parish Workers was postponed from July 12th to the following day, on account of rain. The sale of Candy amounted to \$9.65 and of Ice Cream and Cake, \$14.00, making \$23.65.

—Kind friends have presented tickets to Rev. Dr. and Mrs. Van Antwerp for a trip abroad. They sailed from New

York, August 2, and will spend a month or more. Prayers and best wishes from us all go with them.

—Through the kindness of the publishers of "The Churchman" we are enabled to present a Supplement to this issue containing the best likeness we have seen of Bishop Huntington. It is from a photograph taken about ten years ago. His well-known features will be prized by our readers, and how many of them received Confirmation at his hands!

—By right of succession Bishop Olmsted now drops the title "Coadjutor" and becomes the Bishop of Central New York. As a warm clerical friend of Bishop Huntington has said: "It is a fitting sequence that Bishop Olmsted should succeed the beloved Huntington because of his high character." We can assure Bishop Olmsted of the love, confidence and support of our people, and Rector, as he takes up the full burdens of his office.

—The death of Hon. George B. Sloan, of Oswego, preceded that of his friend and Bishop by only a few hours. Mr. Sloan was a loyal Churchman and devoted to the Church in this Diocese and in the city of his birth and residence. We gratefully remember him as a contributor to St. John's Church building fund. Among his many generous and characteristic acts are two bequests: one of \$5,000, to his Rector, Rev. L. G. Morris; and one of \$10,000, to Christ Church, Oswego, to be invested and the income used for aiding the poor in the parish at the discretion of the Rector.

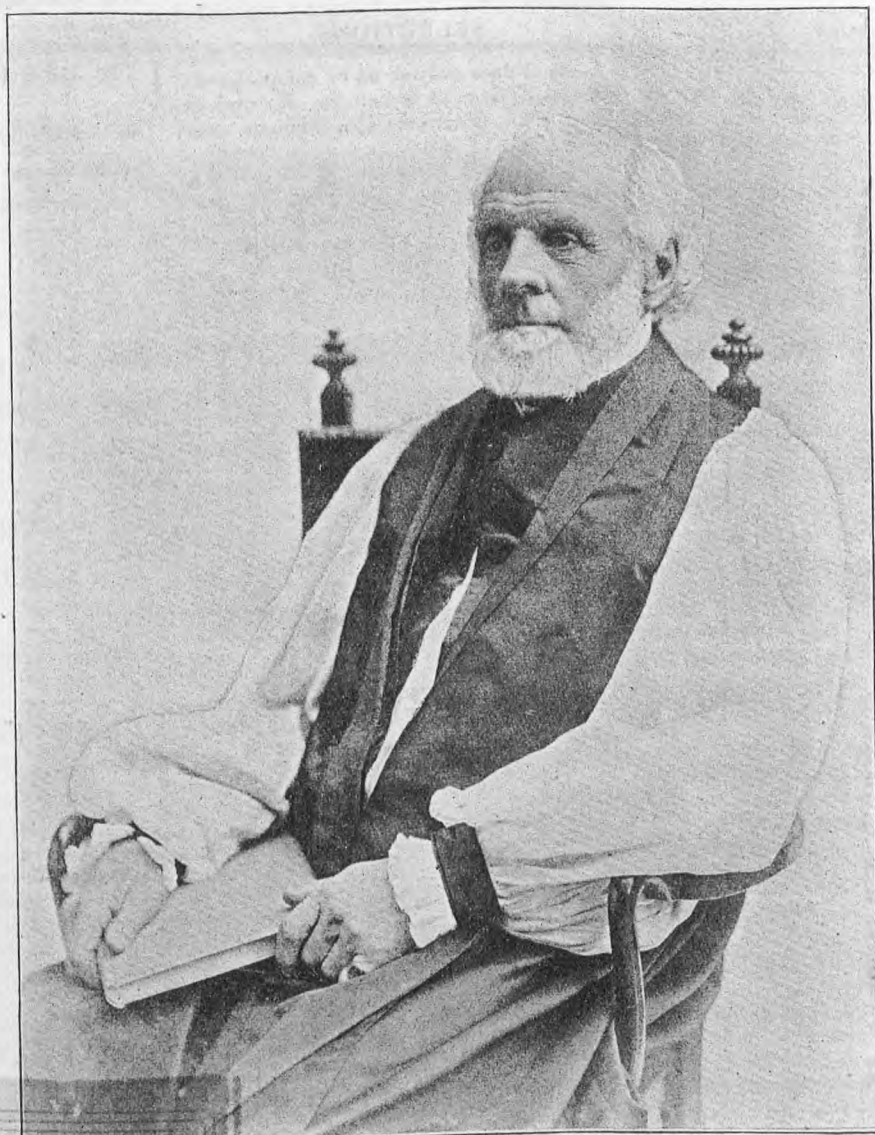
The Art of Giving Away.

THE day of hoarding gold pieces in old stockings has passed. Even the remotest regions of the modern world have learned that money must pass from hand to hand if it is to do good—even if it is to increase its own value. But it is not yet so clear to women that other possessions must be passed on—not treasured in garret and storeroom.

Somewhere in the world there is a "best place" for everything—from a worn-out shoe to a discarded magazine, from last winter's cloak to grandmother's feather bed. Little indeed of this debris of ordinary life ought to find its dismal resting-place under the eaves of the old house. The slum, the hospital, the lonely farmhouse, with its flock of children, the Southern mountains, with their new zeal for learning, the Salvation Army, the city mission—these are the claimants for the "castoffs" which, left to themselves, would but harbor moths and breed disorder in the home.

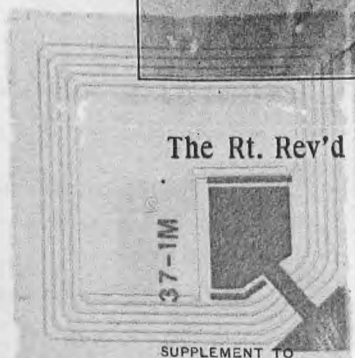
The girl who has had from a wise mother a course in "giving away" is the better housekeeper for her instruction, and more than that, she is the more sympathetic and generous neighbor and the more noble soul.—*Youth's Companion*.

The Churchman



The Rt. Rev'd Frederic Dan Huntington, D.D., LL.D., L.H.D.

First Bishop of Central New York



SUPPLEMENT TO
THE EARNEST WORKER
AUGUST, 1904.
VOL. XV. NO. 6.

Above "Cut" loaned by The Churchman Co., N. Y.

Under the Elms at Hadley.

JULY 14TH

The splendors of midsummer flushed the day ;
We flung the windows wide ;
No gloom should trespass where our Bishop lay,
His dead son by his side :—

But breath of clover, lowing of the kine,
The scent of new-mown grass,
The rustle of faint voices in the vine—
These should unchallenged pass.

Severe his tastes ; for rugged worths he stood :
Simple his rites should be ;
But grand with all the grandeur of yon flood
That silent seeks the sea.

Calm river, how he loved thee ! Hark, the bell
From Hatfield steeple tolls,
Hadley speaks back, Northampton's answering knell
Across her meadow rolls.

For all the neighbors held him half akin,
Scholar and prelate ? Yes.
But here to them, long summers he had been
Plain farmer, too, no less.

Nay, always that :—a master seaman in he :
The furrows knew his tread,
As ever, with a faithful hand and free
He sowed the children's bread.

Good-by, illustrious servant of the soil !
God's husbandman, farewell !
Fourscore surpassed ; accomplished all thy toil ;
Attained the asphodel.

William Reed Huntington.

The real true End.

THE end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading:

The object of life: "I come to do Thy will, O God."

The first thing you need after life is food. "My meat is to do the will of Him that sent me."

The next thing you need after food is society: "He that doeth the will of my Father in heaven, the same is my brother and sister and mother."

You want education: "Teach me to do Thy will, O God."

You want pleasure: "I delight to do Thy will, O God."

A whole life can be built up on that one vertical column, and then, when all is over, "He that doeth the will of God abideth forever."—Henry Drummond.

Episcopacy.

CANON McColl writes thus on the Order of Bishops:—I am convinced on historical grounds that Episcopacy is the original form of Church government. I cannot find in the records of primitive Christianity a trace of non-Episcopal Churchmanship. At the Ecumenical Council, representative of the Church scattered throughout the world, we find the Church under the government of Bishops, and although some questions bearing on the constitution of the Church came under discussion, there was not a whisper of complaint that a revolution had silently taken place, namely the sub-

stitution of Episcopacy for Presbyterianism or any other form of ecclesiastical polity. Surely that is conclusive evidence that Episcopacy was down to that time the universally recognized form of the Christian ministry. The Council of Nicea had evidently never heard either of Presbyterianism, Congregationalism, or Papalism.

SELECTIONS.

—God does not ask us to comprehend; He simply asks us to believe. He desires more than promises; He demands obedience.

—The great scientist, Agassiz, was a devout believer in God. Here is one sentence from him that is worth a great weight in gold. "Talk not of light, of gravitation, of evolution—these are the pens in an unseen Hand. Talk of the Hand—God's Hand—that holds them."

—The Diocese is the unit of Church organization, not the parish. After all, the Bishop is your Chief Pastor—in theory at least—your Rector is only his assistant. In all matters of Church extension and wide influence the Diocese is far more important than the parish. Learn to take a broader survey. Parochialism, pure and simple, is the foe of united effort and large growth.

—If all the tears that are shed over fiction were shed over the actual wants and sorrows of our fellows, the Kingdom of God would hasten its coming. I don't know what Christ will have to say to people who weep over their novels, but who never weep over the great cities as He did because of their distress and their woes.

—Religion is a business—an important, essential business. Attend to it as thoroughly and conscientiously as you would any other great concern and then you will begin to realize something from it. Neglect it, become careless or lazy about it, and you will get no good from it any more than you would from any other business.

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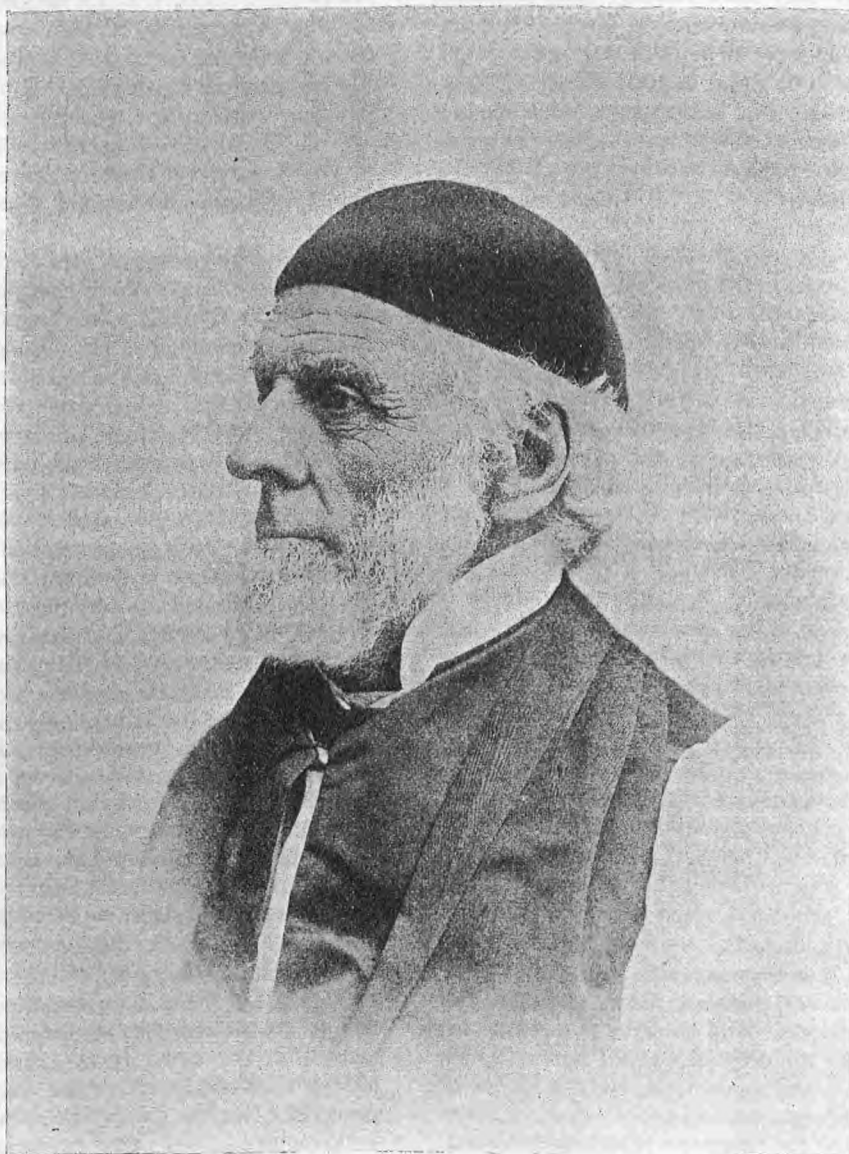
The Gospel Messenger

Diocese of Central New York

VOL. XXIX. No. 8.

SYRACUSE, N. Y., AUGUST, 1904.

WHOLE NO. 342



THE RIGHT REVEREND
FREDERIC DAN HUNTINGTON, D.D., LL. D., L. H. D. *Dean of the Diocese*
FIRST BISHOP OF CENTRAL NEW YORK.

THE RIGHT REVEREND

FREDERIC DAN HUNTINGTON, D. D., LL. D., L. H. D.

FIRST BISHOP OF CENTRAL NEW YORK

Our great Bishop, who for more than thirty-five years has presided over this Diocese, has been called to his rest. It is hardly necessary for us to repeat here the details of his life, for they have recently been published in all the newspapers of this region, and are as familiar to the people of the Diocese as his own striking countenance, which they have so often seen at the time of his visitations among them. Let us rather confine ourselves at this time to the events of his last few days on earth, and of the final laying of his remains to rest in the old burying ground of his forefathers.

The Bishop left Syracuse and went to his country home in Massachusetts on Monday, June 20th. The next day the President of Smith College, Northampton, which is about five miles distant from the Bishop's house, asked him to be present and to open the Commencement exercises of the College with prayer on the 23rd. The Bishop consented and on the following morning he got up at five o'clock, and composed the following beautiful

PRAYER

"Almighty God, our Heavenly Father, the Father of our Lord Jesus Christ, the Giver of all life and the Fountain of all light, accept, we humbly beseech Thee, our thanksgivings and prayers. Without Thy Presence and Thy blessing this gathering of Thy children would be in vain; our strength would be weakness, and our best knowledge would be ignorance and folly. We beseech Thee so to pour Thy heavenly light into our hearts, that our human learning may be made heavenly wisdom. Order our thoughts and words after Thy perfect will, and our lives in obedience to Thy Commandments, declared to us in the revelation of Thy Holy Word. Especially we seek Thy continued protection and benediction on this College, founded in Christian faith, and preserved and enlarged by Thy watchful bounty. Direct its officers, instruct its teachers, and send abroad by its pupils and its graduates Thy truth into all nations and lands. Guard us from the pride of human knowledge, from the inordinate passion for riches and pleasure, from the vanity and conceit of mortal success and prosperity. Save us, merciful Saviour, from the delusion of that science which is "falsely so called", and build us up in the power of that kingdom of righteousness and peace, which is from Thee alone, to whom all the kingdoms of the earth belong. Save us from all wrong-doing between man and man, between class and class, between employers and those whom they employ. Preserve and protect the nation from the dangers that beset and threaten it, from the worship of riches, fashion and outward display; from the loss of honor, justice, and purity; from the lust of luxury,

or lands, or earthly power. Make wars to cease; take the government into Thine own hands, and reign in equity and righteousness. Give to the makers and ministers of its laws, to its judges and magistrates, to its families and homes, and to its citizens, right minds, tender consciences, and believing hearts. Hand down the heritage of wise and upright fathers to orderly and obedient children from generation to generation—*Amen.*"

The Bishop's house, it will be understood, is quite in the country, on a farm indeed, two miles from old Hadley village, and, as has been said, five miles from Northampton. Yet on Saturday, the 25th, he again drove into that city, and attended to some business; and still again on Sunday, the 26th, he went to service there at St. John's Church, not in his official capacity, but as a worshipper, sitting with the congregation. The prayer at Smith College on the 23rd was his last public act. It was on Monday, June 27th, that the attack of illness came on, from which he never entirely recovered. He had suffered for some time with a chronic difficulty, which occasionally asserted itself in the form of chills, quite prostrating him, and leaving him in great pain. It was this which had troubled him during the past winter and spring, and caused the great change in him which was apparent to all those who were near to him. His pain and restlessness were so intense in this last attack, that it became necessary to make use of anodynes, and even so his suffering was very trying to his family. At one time he seemed to rally, and the local physician still hoped that his wonderful powers of endurance would outwear the strain, and that he would recover. But it was not to be. The living mechanism, which for four score and five years had been working so energetically, could no longer withstand the ravages of age and disease, and the time had come when the intelligent spirit was about to wing its flight to Paradise, and leave the weary tenement of clay to its deserved repose. Unconsciousness came on some hours before the end; the pain ceased; the Rev. Mr. Powell, of Northampton, said the Commendatory prayer with the assembled family around the bedside of the dying Bishop; and at a little after four o'clock on Monday afternoon, July 11th, he "fell asleep peacefully" in the Lord. *Requiescat in pace!*

THE FUNERAL

The Bishop's house is situated almost midway between two Parish Churches, at Northampton on one side, and at Amherst on the other; while the cemetery where the ashes of his ancestors are buried is at Hadley, two miles distant on the way to Northampton. The practical difficulties, therefore, in the way of having the funeral

at the Church were great. The family, and especially the bereaved wife and mother, could not bear to have the bodies of their loved ones drawn back and forth over the dusty roads—for, be it observed, a new grief had come upon them shortly after the first, in the unexpected death of the Bishop's elder son, the Rev. Dr. Geo. P. Huntington, of Hanover, N. H., Rector of the parish there and also Professor in Dartmouth College. He had been ill for some time, but they had no idea that he was dangerously so, and his death came as a great shock. Mrs. Huntington said to Bishop Olmsted that she had been looking forward to the Bishop's departure, and was in a large measure prepared for it; but she was much shocked by the news of her son's death also. Her remarkable composure was for a time quite shaken by that blow. It was decided, therefore, that the remains of father and son should be buried at the same time; that the first part of the Office for the Burial of the Dead should be said at the house, with only the family and relatives and most intimate friends present; and that the public service should be at the cemetery, where the vested choir of St. John's Church, Northampton, would sing the hymns. This was accordingly done at half past three and five o'clock on Thursday afternoon, July 14th.

The remains of the Bishop, clad in his episcopal robes, were laid in a purple casket, and placed in the parlor of his residence, with the head towards the front window; and those of his son, in surplice and stole, and in a black casket, stood at the side in a parallel line about two feet away. We arrived at the house on Thursday morning, and found these things all arranged for the service in the afternoon. The family were wonderfully sustained and cheerful, cordially welcoming all the friends who called. One of the daughters remarked "we want to banish the appearance of sadness as much as possible to-day and have the note of triumph prevail." And it was so all throughout. At the service in the house, Bishop Olmsted stood between the coffins at the head, and the Rev. Dr. Wm. R. Huntington at the foot, while the members of the family sat around the room, all responding with audible voices in the Psalms, the Creed, the Lord's Prayer, and other responses. And at the grave it was just the same, all taking part in the service and the hymns. That service was largely attended, and the choir with the Clergy present, from the neighborhood and from this Diocese, and a number of lay people, met the carriages as they approached the cemetery and led the procession, first to the place prepared for the Bishop, adjoining his father's grave. Camp chairs were there provided for those who wished to sit, and also copies of the Hymnal, that every-one might sing.

ORDER OF SERVICE AT THE GRAVE

Sentence—I am the Resurrection, and the Life, saith the Lord, etc.

Psalms—121 and 23.

Hymn—512, Rise, my soul, and stretch thy wings, etc.

Lesson—I Corinthians XV., 20-26, and 55-58.

Hymn—122, Jesus lives! thy terrors now, etc.

Committal Service—Man that is born of a woman, etc.

Hymn—419, The Church's one foundation, etc.

During the singing of this hymn the Choir, Clergy, and

the whole multitude proceeded to the other side of the cemetery to the place prepared for the burial of the Rev. Geo. P. Huntington, whose casket had remained in its hearse during the foregoing service, and there the Committal and prayers following were repeated. Then the whole was closed with the singing of hymn 176, "For all the saints who from their labors rest," etc.

Surely nothing could have been more simple, more appropriate, or more touching, and every one present must have been struck with the following coincidence. The time of day was nearly six o'clock, and the sun was far down the western sky, but it had been overcast during the greater part of the service. Just as the choir was singing the words of the last hymn, "The golden evening brightens in the west, Soon, soon, to faithful warriors cometh rest, etc.," the clouds parted and the bright beams of the sun poured down upon the people and upon the new made graves. And then to make the coincidence seem still more striking, we saw the next day in *The Springfield Republican*, the following paragraph: "One of the poems of the late Bishop Huntington, written a year or so before his death, has this stanza of spiritual trust:

"Far on, from hill to hill, my road runs, O my friendliest Friend,
Less free my plodding feet, less sure my step, less keen my sight;
Yet in the fading west keep for me to the end
Thy morning pledge—'At evening time it shall be light'."

And there we left the mortal remains of the great Bishop and of his reverend son, sleeping till their change shall come. Grant to their souls eternal rest, O Lord, and let light perpetual shine upon them. *Amen.*

The Clergy present from this Diocese at the funeral service of the Bishop were: the Rev. Dr. Herriek, and the Rev. Mr. Shaw, of Watertown, the Rev. Messrs. Coley and Burd, of Utica, Cooke, of Whitesboro, Coddington and Sterling, of Syracuse, and Clarke, of Seneca Falls. The Rev. Dr. Bellinger came to Hadley during the day, with his wife, but was obliged to return before the service, and the Rev. Mr. Parker, Secretary of the Convention, started to go, but was prevented by a slight attack of illness. Of the laity there were present Judge Sawyer and Mr. J. R. Van Wagenen, members of the Standing Committee, Messrs. F. L. Lyman, E. C. Hall and J. W. Smith, of Syracuse, Mrs. Olmsted, Mrs. and Miss Brandegee, and Miss Nellie Williams, of Utica, and Mrs. C. E. Crouse, of Syracuse.



We have no doubt that Bishop Vinton, of Western Massachusetts, in whose Diocese the Huntington residence is situated, would have attended the Bishop's funeral, if he had been in this country, but he sailed for Europe a short time ago. Bishop Hall, of Vermont, is also abroad, and the Bishop of New Hampshire, to whose Diocese the Rev. Geo. P. Huntington belonged, was said to be ill and unable to leave home. In all probability the other neighboring Bishops were off at a distance spending the summer, and did not get the news in time to reach Hadley. As it was, Bishop Olmsted conducted the whole service at the cemetery.



On July 12th, the day after the Bishop's death, Bishop Olmsted sent out to all the Clergy of the Diocese the following notice: "Since it has pleased Almighty God in His wise Providence to take away from us our beloved Diocesan, the Rt. Rev. Frederic Dan Huntington, D. D. LL. D., I hereby recommend to the Clergy of the Diocese that they make the service on Sunday morning, July 17th, a memorial of him, with appropriate hymns and prayers for his afflicted family and Diocese."

It was desired in this way to give to each one of his Clergy an opportunity for a natural and spontaneous expression of their feeling towards the departed prelate, and at the same time to have it a united service in his memory throughout the whole of the jurisdiction over which he had so long presided.

It is probable that another memorial service will be held in one of the larger city Churches in the early autumn, at which Bishop Olmsted will speak.



Cards with the following notice were prepared and left at the hotels in Northampton, to be given to the Clergy and other friends who might come to the Bishop's funeral:

"Clergy attending the funeral of Bishop Huntington and his son are advised to take the 4 P. M. trolley for Hadley, at the post office corner, and leave the car at Hadley street, then proceed to the house of Mr. A. L. Carpenter, where choir and Clergy will vest and wait for funeral procession. Owing to the great distance of the Bishop's house from village and railroad, it is impossible to give a more personal message than this, but the family extend grateful welcome to all friends."



As illustrations of the sentiment of the public concerning our late Bishop we give below the editorial comments of two secular newspapers, the former in Syracuse and the latter in Utica:

THE DEAD BISHOP

The death of Frederic Dan Huntington, Bishop of the Syracuse Diocese of the Episcopal Church, is no common loss to our community. It marks the exit of a character at once strong and gentle, austere yet benevolent; of one who combined the rigor of the anchorite with the purest qualities of Christian charity; of one who, by precept and example alike, was a powerful champion of the cause of public morality.

Coming from old New England stock, Bishop Huntington inherited the positive, virile traits of his Puritan ancestry; but they were tempered with a humanity that was almost feminine in its tenderness. Something of this apparent contradiction of attributes was revealed in his personality. As a moralist he was stern and unyielding, and his standards were severe and exacting, but the glow of true philanthropy was on his face. Like sunlight playing on the side of a rugged mountain, the benignity radiating from his countenance gave no clue to the masculine vigor or iron resolution that characterized his hostility toward vice, irreligion and injustice. While his methods of life and habits of thought were in many respects typical of the Puritanism from which he sprung, one of its distinctive failings was entirely foreign to his character. He was no fanatic. His rigid code of Christian fidelity never degenerated into bigotry. In his loyalty to his own conception of Christian duty he was unbending, but he always exercised a broad tolerance for those who followed in other denominational paths.

The people of Syracuse will feel that a strong pillar of the Christian faith has fallen. In his pulpit utterances and public writings, covering a period of more than sixty years, he must have wrought effectively on the side of public morals and right living. It is no exaggeration to say that his life in Syracuse was a benediction. Nor was he content to restrict his energy to the teaching and exemplification of Christian doctrine. Questions affecting the temporal welfare of the people were to him a subject of intense interest. He was a profound student of sociology; the relations of capital and labor engaged his serious attention, and before advancing years warned him to limit the scope of his activities he took a conspicuous part in the discussion of the labor problem. His sympathy with humanity was too deep to permit him to be an idle spectator when a war of opinions regarding the best practical measures for advancing the race was waging.

In his ripe old age Bishop Huntington must have found the earthly reward of a well spent life in the love and veneration of his fellow men. Popular esteem for him knew no sectarian bounds. The citizens of Syracuse recognized in him goodness personified. His death leaves a void in our religious and social life that will not be filled in many a day.

THE DEATH OF BISHOP HUNTINGTON

The good Bishop sleeps. In his old home at Hadley, Mass., died yesterday the Right Reverend Frederic Dan Huntington, first Bishop of the Diocese of Central New York.

An entire generation has passed and a new one has arisen since Bishop Huntington assumed his sacred duties among us. He was elevated to the Bishopric in 1869—nine years after he had dissolved his connection with the Unitarian Church and had become at once prominent in the Protestant Episcopal Church. At Syracuse, which was the see city; in Utica, which is the home of the Bishop Coadjutor, and throughout the whole Diocese, Dr. Huntington was highly esteemed and greatly loved personally. There was a simplicity about the venerable prelate, rare in one of his scholarly attainments, which won the hearts of the common people. There was a profundity about his learning that captivated students. There was a catholicity about his views on religious matters that charmed those of creeds differing from his. There was withal a saintly kindness about the man that makes us all mourners at his bier. And what a worker he was! We recall meeting him a dozen years ago on the St. Lawrence on an early morning boat from Alexandria Bay to Cape Vincent. He had officiated in two different Churches the day before. He had arisen at 5 o'clock, was to leave Cape Vincent at 8 o'clock, to get off at Watertown, hold two services in Jefferson county and take part in a service in Syracuse that very evening! Think of that for a man of venerable years! And it was a part of his yearly grind. He should have had his Coadjutor years ago, but while his strength held firm he would not accept the aid his people were willing to give.

We have found it not easy to estimate Bishop Huntington in a few sentences. It may truthfully be added of him that he was broad and liberal in his religion, for he never willingly offended those who might differ from him. At the same time there was a firmness that came from a long line of stern, deep-thinking ancestors which impelled him to maintain that which he believed to be right with all the fervency of his nature. He forgave readily, for he was filled with a deep-flowing well of sympathy for those who erred. He was democratic and gave his best thoughts toward helping forward the recognition of the universal brotherhood of mankind. He hated cant, despised hypocrisy and detested untruthfulness. He was a strong, uplifting man, and he has left his impress upon the Diocese over which he so long presided with such fine dignity and absolute devotion.



MEMORIAL OF THE STANDING COMMITTEE

The Standing Committee of the Diocese of Central New York mindful of the death of the Bishop of this Diocese, who departed this life on Monday, July 11, 1904, at twenty minutes past four, at the home of his childhood, Hadley, Mass., aged 85 years, 1 month, and 15 days, places upon record the following minute:

The news of the death of our venerable and beloved father in God will be received with deep emotion in all parts of the Church in the United States and throughout the Anglican communion. He adorned the high office, which he held for more than thirty-five years, with every virtue of the Christian character; he administered his Diocese with great ability and with remarkable wisdom; his influence was widely felt; during his episcopate a wonderful growth appeared in every part of the field in which he labored; he left his charge a prosperous, peaceful and united household. His name will always be conspicuous among those of the most eminent pastors of the flock of Christ.

JOHN BRAINARD,

President.

WILLIAM D. DUNNING,

Secretary, *pro tem.*

July 13, 1904.



THE CHURCH OF THE SAVIOUR

The Trustees of the Church of the Saviour, of which the Bishop was Rector, passed the following resolution:

WHEREAS, Bishop Frederic Dan Huntington the President of our Board of Trustees, the founder and organizer of this Church and owner of the building, which he has conveyed to the Diocese as a gift, has in the good providence of God passed into the other world, therefore

Resolved, That we enter on our minutes a record of our high estimate of him as a man, a Christian, and a Bishop, and of our gratitude to him for the singular earnestness and success with which he has served this Diocese and the Parish of the Church of the Saviour.

Resolved, That a copy of this resolution be sent to the family of our Bishop, and that it be printed in the city papers.

The Gospel Messenger

PUBLISHED MONTHLY

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THE GOSPEL MESSENGER,

SYRACUSE, N. Y.

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The Bishop's Appointments

In September Bishop Olmsted hopes to visit St. John's, Syracuse, Clinton, Clark's Mills, Carthage, Copenhagen, Champion, Antwerp, Evans Mills, Theresa, Redwood, Church of the Redeemer, Watertown; Brownville, Dexter, Spencer, Van Etten, Candor. The precise dates will be given in the MESSENGER for September.

October will be taken up chiefly with attendance at the General Convention in Boston. If any of the Clergy desire a visitation during the last week of the month, they will kindly inform the Bishop.



It is desired and intended that THE GOSPEL MESSENGER shall be continued, and it is hoped that the Clergy and people will think enough of it to support it. No Bishop can get along easily with his work without some such medium of communication with the Diocese more frequent and constant than the annual Convention and the usual address at that time. And it is really a very small matter to support it if a little attention is given to it. The Bishop, who has now been called to assume the full responsibility of the Diocese of Central New York, is confident that he will not have to ask in vain for the help of his people in this matter.

Of course he is quite conscious that the MESSENGER can never be again what it has been in the past, in a literary point of view. The mind that thought so deeply no longer has any outward means of expressing itself for our edification, and the pen has dropped from the hand which gave such wonderful utterance to those thoughts. No one will expect a continuance of that feature in this little paper. But let us hope that we may be able to make it in some ways a useful organ for the business of the Diocese, and perhaps also for the instruction of the readers in matters pertaining to religion and the Church.



Four of the Convocations have held meetings since the Convention and have nominated Deans, all of whom have been appointed by the Bishop, as follows:

Second District, the Rev. Wm. Cooke, Whitesboro.

Fourth District, the Rev. W. DeL. Wilson, Syracuse.

Fifth District, the Rev. Wm. B. Clarke, Seneca Falls.

Sixth District, the Rev. N. S. Boardman, Elmira.

The Seal of the Diocese of Central New York

The following very interesting description of the Seal of the Diocese was written by the lady who designed it, Miss Mabel W. Baldwin, to whom that work was entrusted by Messrs. Tiffany & Co., of New York. Miss Baldwin went up from New Haven to Hadley to attend the Bishop's funeral.



DESCRIPTION OF SEAL

A description of the Seal of the Diocese was published in the "Gospel Messenger" some years ago, but it was not printed in full. With his customary modesty, Bishop Huntington omitted the portion referring to himself, though in the conception of the designer the Bishop was as much a part of the thought symbolically expressed as the Diocese itself. It may lend an added interest now to have the design explained in full.

When Bishop Huntington first came to his Diocese, the Indians among his flock gave him a name in their musical language signifying "He that reapeth a great harvest"—Ka-hen-dowah-nen. The lakes of the Diocese being its chief characteristic, the Bishop chose for the motto on the seal a few words from the 23rd Psalm—"The Shepherd Psalm"—"Beside the waters of comfort." Reading then, on the shield, upward, the lakes are suggested by the water lily and lily pads floating on "the still waters."

On the shore of the lake grows the "great harvest," the garnered grain reaped by the sickle of Death is gathered together in its own place, the fields on every side are "white with the harvest." Beyond are "the everlasting hills," while in the sky above shine the stars, with their warning that "the night cometh in which no man can work."

It has been said that in the great universities of England it was once customary to present to an eloquent speaker, a lily pad, as a symbol that his words had flowed as smoothly as the waters upon whose bosom the lily pad floats undisturbed.

The lily itself is a most beautiful symbol of the Christian life—its root buried in the dark and muddy depths, rising as it were, from the defilements of sin through the waters of Baptism, until its pure white blossoms with their crown of gold expand in the light of Heaven.

Reading the story on the shield again, one sees in these two symbols, the lily and the lily pad, what the life of the Bishop should be,—and what it was. For it is his mission not only to live Christ, but to preach Christ with all the powers of his soul. Again, the gathered grain speaks of the completed work of him who "reapeth a great harvest," the precious harvest of souls—the hills beyond speak of the Power of God—"I will lift up mine eyes unto the hills from whence cometh my help"—and the stars in the night sky recall the prophecy that "they

that turn many to righteousness" shall shine "as the stars forever and ever."

Behind the shield are crossed the Pastoral Staff and Key, surmounted by the Mitre, all symbols of the office of the Bishop bestowed upon him by the Chief Bishop and Shepherd of our souls. The Mitre denotes authority, the authority of the Apostolic Succession which has come down through the ages of the Christian Church, filling the place of the Jewish Priesthood; the Key signifies the delegated power of Absolution, and the Shepherd's Crook speaks of the love and tender care of the Bishop for his flock.

All ecclesiastical seals, whether surrounded by the band or not, are made in the shape of the pointed ellipse, the "Vesica Piscis" or fish form, symbolizing Christ. The use of the fish as a symbol of Christ goes back to very early Christian times as is familiarly known, the letters from the Greek word for fish, Ichthus, forming the initials of the words "Jesus Christ, the Son of God, the Saviour."

But the manner of making the Vesica Piscis is probably not so familiar. The pointed ellipse is formed by the overlapping of two perfect circles, the circumference of each circle passing through the centre of the other. The central portion is the Vesica, and it will be readily seen how it suggests the shape of a fish, and the eye trained to observe symmetry will see how perfectly the shape of the Mitre fits in to the head space, while the shield exactly fills the body portion. The reason for making it thus is a beautiful lesson in symbolism. The circle is the emblem of Eternity, of Perfection, and of Truth. Our Blessed Lord was the Eternal God, as well as Perfect Man, and Incarnate Truth. In His two Natures, His Divinity reached to the very heart of His Humanity, the Human Nature was carried into the core of the Divine. By the union of the two in one Perfect Person, the Son of God became Incarnate—therefore this little symbol of the two-fold Nature of our Incarnate Lord has been used throughout many centuries in his Church.



What the General Convention is

The General Convention is the highest legislative body of the Protestant Episcopal Church. It meets once in three years. It is made up of two houses—the House of Bishops, and the House of Clerical and Lay Deputies. Every Bishop is a member of the House of Bishops by virtue of his office. The deputies are elected by the Dioceses. Each Diocese in the country sends four clergymen and four laymen to represent it in the General Convention. The General Convention corresponds to the Congress of the United States. It legislates for the Episcopal Church in every state, territory and possession of the United States, and also for the missions of the Church in the foreign fields. This Convention will legislate not only for the Church in the United States but also in Alaska, Hawaii, Brazil, Porto Rico, Cuba, Hayti, China, Japan, Africa. Bishops and delegates from all these will attend the Convention. It is the one ecclesiastical body in the country which legislates for precisely the same geographical area covered by the legislation of Congress; but it also covers missions in foreign lands.

Second Missionary District Convocation

The 106th meeting of this Convocation was held Tuesday, June 28, 1904, with Trinity Church, Utica, the Rev. John R. Harding, Rector. The following were in attendance:

The Rt. Rev. C. T. Olmsted, S. T. D.; the Rev. Wm. Cooke, Dean; the Rev. W. W. Bellinger, D. D.; the Revs. J. B. Wicks, A. L. Byron-Curtis, J. K. Parker, A. W. Allen, John Arthur, A. H. Rogers, Oliver Owen, F. C. Smith, B. T. Stafford, J. J. Burd, J. R. Harding, W. B. Coleman, Jesse Higgins, E. F. H. J. Massé, E. A. Evans and J. W. Clarke.

Lay delegates in attendance were Mr. H. M. Wagner and Judge Geo. T. Davis. The following were present as guests of the Convocation. The Revs. J. A. Staunton, Thomas Stafford and Arthur J. Schrader and Mr. A. C. Ackerman, Lay reader.

At 12:30 P. M. luncheon was served in the Parish House. At 2 o'clock the meeting was called to order and opened with devotions by Bishop Olmsted. The Rev. Wm. Cooke was nominated Dean by the Convocation and the following officers were elected. The Rev. J. W. Clarke, Secretary; Mr. J. Francis Day, Treasurer; the Rev. W. W. Bellinger, D. D., Clerical Member and Mr. J. T. A. Doolittle Lay Member of the Board of Managers for Diocesan Missions. The Rev. J. J. Burd and the Rev. A. L. Byron-Curtis were elected a Committee on Accounts.

The report of the Committee on Assessments and Appropriations was adopted. Other reports were read and accepted and the routine business of the Convocation transacted. The Dean, the Secretary, and the Rev. E. F. H. J. Massé were appointed the Committee on Appropriations for General Missions. A vote of thanks was extended to the Rector and members of Trinity Parish for their pleasant entertainment of the Convocation. Convocation adjourned to hold its next meeting with Grace Church, Earlville.

ASSESSMENT AND APPROPRIATION 1904-1905

CHURCH	PLACE	ASSESSMENT	APPROPRIATION
St. Andrew's, Augusta		\$ 14.50	\$ 200.00
Good Shepherd, Oriskany Falls		31.00	200.00
St. Paul's, Holland Patent		31.00	175.00
Trinity, Boonville		31.25	100.00
Christ Church, Forestport		17.50	100.00
Christ Church, Bridgewater		6.25	100.00
St. Timothy's, Brookfield		3.00	.....
St. John's, Clayville		3.25	.....
St. James', Clinton		72.50	.....
St. Mark's, Clark's Mills		8.25	.....
St. Stephen's, New Hartford		54.00	.....
St. John's, Whitesboro		36.00	125.00
St. Peter's, Oriskany		32.00	125.00
St. Paul's, Paris Hill		26.00	150.00
Zion, Rome		260.00	.....
St. Joseph's, Grace		41.50	350.00
St. Thomas', Waterville		104.00	.....
Grace, Hamilton		52.00	.....
St. John's, Earlville		14.50	150.00
St. Andrew's, Oneida		99.00	.....
Trinity, Durhamville		8.25	50.00
St. James', Camden		41.50	140.00
St. Paul's, New York Mills		15.50	150.00
Gethsemane, Westmoreland		26.00	150.00
Calvary, Utica		270.00	.....
Grace, " "		780.00	.....
Trinity, " "		223.50	.....
St. Luke's, " "		78.00	.....
St. George's, " "		106.00	.....
Holy Cross, " "		92.50	.....
St. Andrew's, " "		42.00	.....
St. George's, Chadwick		12.50	25.00
St. Paul's, Deerfield		6.25	40.00
To the Dean for Missionary Work in the District			70.00
		\$2650.00	\$2340.00

JAMES WINSLOW CLARKE,
Secretary.

To the Editor of the Gospel Messenger.

Dear Sir:-

The College Committee of the Brotherhood of St. Andrew is anxious to get the full name, home address and full College or School address, of every Church man or boy who intends to enter any College or boarding school in the United States next Autumn, and to know as to each whether he is baptized, confirmed and a communicant. The information is to be given by us to the College Chapter of the Brotherhood, the College Church Society or the Rector of the nearest Parish, so as to diminish as far as possible the number of young men who are annually lost to the Church, and too often to any religious influences, in the transition from home or Church school influences to College or boarding school.

Parents and Rectors will confer a great favor on us and, we hope, be of great service to their sons or parishioners, if they will give us the fullest and promptest information. We especially desire the exact address of the young man's future room in College, because in the larger Colleges it is some weeks after the term begins before a particular man can be found easily unless his room is known.

Trusting that you can find space for this letter in your columns, we remain

Very respectfully yours,

Robert H. Gardiner, Chairman,

Percy G. White, Secretary.

Gardiner, Maine, August 1, 1904.

You might as well talk of "cold fire" or of fire that would not ignite, as of Christianity without the missionary spirit.

There is but one conceivable preparation for the life to come; and that is the discipline and building up of character.—Dean Church.

A Christianity that isn't worth giving to others isn't worth keeping to ourselves.

Treasurer's Report

The Treasurer acknowledges the receipt of the following sums during the month of June, 1904.

MISSIONARY DISTRICT NO. 1.

Emmanuel, Adams, \$3.94; St. John's, Cape Vincent, 6.51; Christ Church, Ellsburgh, 17.00; Grace, La Fargeville, 1.70; Zion, Pierrepont Manor, 50c.; Trinity, Watertown, 93.81; Frederick's Corners, 13c.

MISSIONARY DISTRICT NO. 2.

St. Andrew's, Augusta, \$1.00; Trinity, Camden, 9.10; St. Andrew's, Durhamville, 70c.; St. Stephen's, New Hartford, 4.48; St. Peter's, Oriskany, 2.00; St. Paul's, Paris Hill, 2.08; Zion, Rome, 20.00; St. Joseph's, Rome, 3.25; St. James, New York Mills, 1.50; Calvary, Utica, 16.19; St. George's, Utica, 8.50; Holy Cross, Utica, 10.30; Trinity, Utica, 17.41; St. Andrew's, Utica, 2.23; Grace, Waterville, 4.75; Gethsemane, Westmoreland, 2.00; St. John's, Whitesboro, 3.00; Deerfield, 50c.; St. Thomas, Hamilton, 4.04; Grace, Earlville, 1.00.

MISSIONARY DISTRICT NO. 3.

Christ Church, Binghamton, \$25.00; Trinity Memorial, Binghamton, 22.74; St. Peter's, Bainbridge, 5.00; Zion, Greene, 15.00; St. Paul's, Oxford, 18.22; Christ Church, Sherburne, 6.04.

MISSIONARY DISTRICT NO. 4.

St. Peter's, Cassenovia, \$22.95; Christ Church, Oswego, 10.00; Grace, Baldwinsville, 19.05; St. James, Skaneateles, 16.42; All Saints, Syracuse, 5.00; Church of the Saviour, Syracuse, 35.07; St. Paul's, Syracuse, 43.23; Grace, Syracuse, 6.87; St. John's, Syracuse, 2.60; Good Shepherd, Onondaga Castle, 1.00.

MISSIONARY DISTRICT NO. 5.

St. Peter's, Auburn, \$30.00; St. Paul's, Aurora, 10.00; St. Matthew's, Moravia, 6.25; Grace, Willardale, 1.23; Calvary, Hay's Corners, 1.25; Christ Church, Willard, 5.00.

MISSIONARY DISTRICT NO. 6.

St. John's, Big Flats, \$3.75; Trinity, Elmira, 22.36; St. Mark's, Candor, 30.00; St. Paul's, Owego, 2.65; Grace, Waverly, 3.33; St. John's, Ithaca, 16.57; Emmanuel, Smithboro, 1.67; Christ Church, Wellsburgh, 1.67; St.

John's Spencer, 1.67; St. Thomas, Van Etten, 9.50. Offering at Morning Service Diocesan Convention, \$25.22. Total, \$647.12

DIOCESAN EXPENSE FUND.

Waterville, \$6.00; Hamilton, 2.80; Good Shepherd, Binghamton, 8.38; St. George, Utica, 52.92; Copenhagen, 1.70; Whitesboro, 4.46; Oriskany, 10.88; St. Paul, Watertown, 73.65; Theresa, 22.41; Moravia, 8.05; St. Luke, Utica, 45.17; Holy Cross, Utica, 10.47; Sherburne, 3.18; St. Paul, Syracuse, 41.35. \$291.42

COADJUTOR BISHOP'S SALARY.

St. George, Utica, \$98.89; Horseheads, 7.08; Church of the Saviour, Syracuse, 37.01; Sacket Harbor, 1.55; Trinity, Elmira, 14.88; Good Shepherd, Binghamton, 21.85; Whitesboro, 7.06; Lowville, 7.66; Oriskany, 12.30; St. Paul, Watertown, 59.80; Theresa, 11.65; Oriskany Falls, 1.50; Moravia, 10.72; Baldwinsville, 4.73; "J. A. S.", Utica, 20.00; St. Paul, Syracuse, 52.90. \$369.46

GENERAL MISSIONS.

Holy Cross, Utica, \$10.64; St. Pauls, Syracuse, 37.24. \$47.88

FOREIGN MISSIONS.

Trinity, Elmira, \$114.30. \$114.30

MINISTERIAL EDUCATION.

Baldwinsville, \$3.00. \$3.00

CENTRAL N. Y. BIBLE & PRAYER BOOK SOCIETY.

Bainbridge, \$2.25; Trinity, Elmira, 12.75; St. John's Auburn, 4.50; Waverly, 60c.; Christ Church, Binghamton, 3.20; Baldwinsville, 3.81. \$27.11

NEW YORK BIBLE & PRAYER BOOK SOCIETY.

Oxford, \$18.84. \$18.84

GENERAL CLERGY RELIEF FUND.

Sacket Harbor, \$3.95; Waverly, 1.00. \$4.95

RECAPITULATION.

Diocesan Missions, \$647.12
General Missions, 47.88
Foreign Missions, 114.30
Diocesan Expense Fund, 291.42
Ministerial Education, 3.00
Coadjutor Bishops Salary, 369.46
General Clergy Relief Fund, 4.95
Central N. Y. Bible & Prayer Book Society, 27.11
New York Bible & Prayer Book Society, 18.84
Total, \$1524.08

SEYMOUR H. STONE,
Treasurer.

Bishop's Relief Fund

Seneca Falls, \$13.92; Bainbridge, 5.75; Greene, 10.00; Chenango Forks, 3.63; Oxford, 12.90; Trinity, Utica, 6.00; Camden, 2.78; Norwich, 4.25; Sherburne, 5.41; Marcellus, 3.50; Fulton, 5.54; Lacona, 1.25; Ellsburgh, 2.31; Pierrepont Manor, 2.76; Frederick Corners, 1.31; Adams, 89c.; Cape Vincent, 6.00; Sacket Harbor, 4.55; Trinity, Watertown, 39.01; St. Pauls, Watertown, 8.55; Lefargeville, 1.70; Clayton, 5.83; Constableville, 9.37; Port Leyden, 2.78; Greig, 1.76; Boonville, 3.47; Westmoreland, 4.12; Willard, 5.60; Hay's Corners, 1.50; Romulus, 1.00; Willardale, 2.49; Cayuga, 3.25; Union Springs, 2.57; Trinity, Elmira, 11.43; Moravia, 8.67; Evangelists, Oswego, 4.66; Guilford, 5.00; Windsor, 2.25.

BOOKS There is always a satisfaction in knowing just where to send for books or information about them. Everyone, at some time or other, wants to know the cost of some book that interests them. If their

BOOKS

means permit them to propose to own it. At such times write direct to Thomas Whittaker, of 2 and 3 Bible House, New York. His stock ranges from a tract to an encyclopedia. Catalogues free.

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"Prevention is better than cure. It is worth a life effort to lift a man from degradation. To prevent his fall is far better."—Gough.

File Room
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88 Raynham Street,
Lowville, N.Y.
June 16, 1943

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C. June 2

Mr Paul M. Prime,
721 Lancaster Avenue,
Syracuse, N.Y.

Dear Mr. Prime: Bishop Huntington
was my first Bishop, and as a young man
I held him in great respect for his
outstanding characteristics of intellectuality
and spirituality. Although the experiences
of a long life have modified my
youthful hero-worship my high regard
for Bishop Huntington has not decreased.
On occasion I have referred to the
men who have headed the Diocese of
Central New York as

Fredrick the Great

Charles the First

Charles the Second

Edward the First & Edward the Good

Malcolm the Knight in Armor

Of course it is far too early to make any
fair estimate of Bishop Peabody's life and
work but the title I have given to
the first Bishop is indicative ^{of my opinion} of the value
of his character and accomplishments.

Bishop Huntington was a New Englander
and would have had a notable career
as Bishop of Massachusetts, but in the

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Providence of God he brought to the new diocese of Central New York a needed influence.

He possessed the uncompromising Conscience and a degree of the puritanical hardness of the traditional New Englander. A sentence rightly or wrongly attributed to him viz.: "The line dividing the East from the West runs North and South midway between Utica and Syracuse", must have illustrated his early attitude in his New field.

He was one of the few really fine devotional writers of this Country.

He was far in advance of his generation in his insistence on the pressing need of improvement of the social and Economic Conditions of the masses of our people.

His standard of literary work of any kind was high. He once told me that he considered the form of a sermon quite as important as the matter.

He was an impressive figure physically; when he appeared in the Chancel or on the platform he satisfied the Expectations of those who came to see and hear a Bishop!

He was the founder of Charitable and Educational institutions, notably the Hospital of the Good Shepherd and

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St. John's Military School at Manila

He was held in great respect wherever he was known.

His faults - as perhaps is usually the case - were associated with his virtues. Diligent, active, laborious, he was impatient of dilatoriness, inaccuracy, stupidity and delay.

He disliked Conventions and red tape, and often made arbitrary decisions in an evident effort to hasten procedure.

I accompanied him on one of his trips and was amused by his annoyance when the train he was to take did not start when he arrived at the station.

He loved humanity but did not - or perhaps could not - show much affection to the individual.

With regards

Herb S. Cochrane

Bishop Frederick Dan Huntington son of Rev. Dan & Elizabeth Whitman Phelps
born in Middletown, Conn. May 28, 1819, ~~died in Syracuse~~ in his
summer home at Hadley, Mass.) July 12, 1904.

He married in Boston, Mass. Nov. 21, 1842 Harriet Dane Sargent, dau
of Epes & Mary Otis (Lincoln) Sargent who was born in Boston
Nov. 21, 1822 and died in Syracuse, N.Y. Feb. 22, 1910.

He came to Syracuse to live in 1869 when he was made Bishop
of central New York, the first bishop of this diocese. He had
lived in Boston where he was pastor of the Unitarian church for
some years before he became an Episcopalian.

His children

Rev. George Phelps, born July 3, 1844, d. in Hanover, N.H. July ~~11, 1910~~ ^{12 1904 - same day}
mar. 3 sons & dau. Constance *as his father*

Ch.

Arria Sargent, b. June 22, 1848 unmarried d. Mar. 24, 1921

Rev. Father James Otis, b. Feb. 23, 1850, unmarried

William, b. July 1856, died young

Ruth G b. Nov. 3, 1850, mar. Archibald Sessions
ch. 2 sons & dau. Hannah R. mar. Paul S. Andrews of S.

Mary L b. Nov. 13, 1861 unmarried

Bishop Huntington's Son Dies in N.Y. City at 80

June 30 1935

Special Dispatch to The Herald

New York, June 29.—The Very Rev. James Otis Sargent Huntington, and superior co-founder of the order of the Protestant Episcopal Church in the United States, died today at St. Luke's Hospital, this city. He was 80 years old. Surviving are two sisters, Mrs. Archibald L. Sessions and Miss Mary L. Huntington.

Father Huntington came to New York from Syracuse in 1881 and three years later founded the Order of the Holy Cross in a little parish on the East Side with the late Rev. Sturges Allen, who founded the order's mission in Liberia. Under his direction the order gained prominence, moved to Westminster, Md., and then to West Park, N. Y., the present Mother House. He was born in Boston, the son of the late Rt. Rev. Frederic Dan Huntington, Protestant Episcopal Bishop of Central New York, and Mrs.

Hannah Dane Sargent Huntington.

He received his early education in the public and private schools of Boston and prepared for college at the Boston Latin School, entering Harvard in 1871. He was graduated in the classical course four years later, shortly before his 21st birthday, and studied for the ministry under his father and at St. Andrews Divinity School.

He did some teaching at Syracuse University and in 1878 was ordained by his father as a deacon in his brother's church at Malden, Mass. He had been an assistant at Calvary Church, Syracuse, founded by his father as a Sunday School, and in 1880 was made a priest of the Protestant Episcopal Church. A year later he came to New York.

Funeral services will be held at 11 A.M. Monday at the Cathedral of St. John the Divine. Burial will be at West Park.

Mary Lincoln Huntington, Daughter of Late Bishop, Dies in New England Home

Syracusan for More Than Half a Century
Had Collapsed Dec. 26; Hadley
Mass Rites Tuesday

Jan. 13, 1936

Miss Mary Lincoln Huntington, for more than half a century a resident of Syracuse, daughter of the late Bishop Frederic Dan Huntington, first Protestant Episcopal bishop of Central New York, died early Sunday morning at her home at Northampton, Mass., where she has lived with her sister, Mrs. A. L. Sessions, since 1933.

Word of her death was sent to her niece, Mrs. Paul Shipman Andrews, daughter of Mrs. Sessions, and Mrs. Andrews and her husband, Dean Paul Shipman Andrews, of the College of Law, Syracuse University, left Monday to attend the funeral service which will be conducted Tuesday afternoon at the old family home at Hadley, Mass.

Miss Hunting was born Nov. 15, 1861, at Boston, the year of her father's ordination in Episcopal orders. He was consecrated April 8, 1869, and made St. Pauls Church here his cathedral church.

The family lived in James Street, in the present Goodyear Burlingame School building and later in Walnut Place during the bishop's lifetime. He died in 1904, at the age of 85. Mrs. Huntington, who was before her marriage in 1843 Miss Hanna Dane Sargent, of Boston, died here in 1910.

Miss Huntington lived after the bishop's death with her mother and her sister, Miss Arria S. Huntington, in Douglas Street and they were active in forming Calvary Church there.

The three sisters maintained active interest in the work perpetuated now as the Huntington Club. Miss Huntington was an honorary vice-president of the club. The foundress and sponsor of the club died March 24, 1921, and Arria S. Huntington School here is also a memorial to her.

After the death of her sister Miss Huntington lived in Dewitt Street. She removed to Massachusetts two years ago.

Two brothers died earlier, the one the noted Father James Huntington, of St. Johns Brotherhood and the other George Huntington, who lived in New England, and left a notable family.

Miss Huntington was educated privately at Cambridge and Boston and in Syracuse. She traveled abroad and at home. The family lived summers at Hadley.

The family name has been identified for generations with religious and cultural ideals, the bishop having been himself the son of a clergyman, who was the descendant of a pioneer clergyman.

Miss Arria Huntington's memorial service was conducted at Trinity Episcopal Church. Miss Mary Huntington was interested also in the Church of the Saviour.

Product of a cultural environment, her interests were in keeping with the

habits of life of her surroundings. She was enfeebled recently and the day after Christmas suffered collapse, indicating the approaching end of her life.

Miss Edna E. Winship, executive secretary of the Arria Huntington Foundation conducting the Syracuse club work for girls, visited Mrs. Sessions at Northampton on New Year's Day and Miss Huntington was then unconscious.

She is survived by her sister, Mrs. A. L. Sessions; two nieces, Mrs. Paul Shipman Andrews, of Syracuse and Miss Catherine Huntington, of Boston; seven nephews and grand-nieces and nephews.

The seven nephews are: The Rev. M. P. Huntington, of Red Hook, Dr. James L. Huntington, of Boston; Prof. H. B. Huntington, of Providence, R. I.; Constant D. Huntington, of London, England; Frederic D. Huntington and Roger Huntington Sessions, of New York, and John A. Sessions, of Hadley.

GROUP HONORS DAUGHTER OF LATE BISHOP

Chalice to Be Bought to Perpetuate Memory of

Miss Huntington P.S.

Feb. 12 — 1936

A fund for the purchase of a memorial chalice for perpetuation of the memory of Miss Mary Lincoln Huntington, one of the founders of Calvary Episcopal parish and a daughter of the late Rt. Rev. Frederick Daniel Huntington, first bishop of the Episcopal diocese of Central New York, has been established by a number of her personal friends.

A person prominent in the movement gave the following sketch of the life and church activities of Miss Huntington, who died Sunday morning, January 12, to The Post-Standard last night.

"Born in Boston some 74 years ago, she became a resident of Syracuse in her very early years. Being the youngest child of the late Bishop Huntington, who himself was the first Episcopal bishop of Central New York, she quickly established herself in the hearts and lives of an ever increasing number of men, women and children, who, thru a long and sternly testing era, continued to look upon her as their friend.

Started Sunday School

"With her older sister, Mrs. Ruth Sessions, the former Miss Ruth Huntington, she early devoted herself to the establishment of an Episcopal Sunday school in what was then an ordinary farmyard barn in Butternut street. Thru constant and unsparing effort, these two sisters soon created an interest in the young people which, in its turn, spread to their parents, the consequence of which was the establishing of a regular Episcopal mission, which, in turn, developed into the parish of Calvary.

"All thru her long life, Miss Huntington or "Miss Mary," as she was better known to her many friends and co-workers, continued to 'spend and be spent' for this parish, creating and developing the Girls Friendly society, the woman's auxiliary and other well known parish organizations.

"Always excelling in generosity, she became a veritable center of the noblest charity and good works, the influence of which was felt and continues to be felt in every corner of this large city.

To Keep Memory Alive

"It is therefore only natural that those who knew her best and lived closest to her should feel constrained to do something which shall keep her gracious memory forever green in the hearts of those for whom her name became a household word, particularly those for whom she labored so unceasingly and without any slackening of interest, whether it was in the giving of time, money or talent.

"Being herself for so many years a faithful communicant of Calvary church, it has been deemed to be especially suitable that a chalice shall become the perpetual symbol of her life and, to that end, a fund has been established, the chairmanship of which has been accepted by Mrs. Frank M. Bonta of 129 Dewitt street, to whom contributions may now be sent.

"It is the aim of those in charge that an opportunity shall be afforded to all her many friends and, to that end, it is particularly emphasized that this fund shall be open to all. No matter how small the contribution may be it will be most gratefully received and valued.

Memorial Service Planned

"If possible it is hoped that the fund shall be completed in time for the Feast of the Annunciation, which is the 25th of March, or if it can be conveniently done, by Sunday, March 22, when it is intended that a memorial service shall be held in Calvary church and the gift publicly blessed.

"Further information concerning this effort will be made public from time to time, but, for the present, the aim is to secure the immediate sending of contributions toward the Mary Huntington Memorial fund. It is requested that all such offerings be sent to Mrs. Bonta as soon as possible."

RECTOR LAUDS KIN OF BISHOP IN MEMORIAL

Chalice Is Dedicated in
Tribute to Miss
Huntington

Mar. 23 — 1936

A golden chalice given as a perpetual memorial to Miss Mary Lincoln Huntington, one of the founders of Calvary Episcopal parish, was blessed at a public memorial service in Calvary church yesterday morning.

Miss Huntington, who died January 12, was a daughter of the late Rt. Rev. Frederic Dan Huntington, first bishop of the Episcopal diocese of Central New York. The fund for purchase of the chalice was raised by friends of Miss Huntington and communicants of Calvary church.

Rev. C. Bertram Runnalls, rector, paid high tribute to Miss Huntington in his morning sermon.

"There is no poem in the world like a man's life, however little it may be marked with what we call adventure. These words of Father Faber find a vivid realization in the life of Mary Lincoln Huntington," Father Runnalls declared. "Such a poem was her life.

"One of our own parishioners, also a very close personal friend, aptly writes: 'As I look back on her useful, active life, the words that come to me as being most fitting to her, are: "She went about doing good." All Mary Huntington's work was done in a very quiet and unassuming manner. She gave herself unsparingly to those who needed her help, and never for any praise it might bring, but solely because she felt it was part of her life and work.'

"Another writes, 'Miss Huntington's almost life-long devotion to Calvary began even before 1877, when her brother, the late Father Huntington, tho still only in deacon's orders, was appointed rector.

"The bishop had started the mission even before this, and to help out the small number of teachers. Father Huntington had enlisted the services of his two youngest sisters. As girls of 15 and 16, they rather enjoyed going up to Calvary Sunday afternoons. After Father Huntington took charge of Calvary in 1877, his sister, Mary, devoted much of her time to helping him, and remained a loyal member of the parish from this time on."

In closing, Father Runnalls said, "I feel that I can do her memory no greater honor than to apply to her those famous lines of Lord Tennyson: "Not once or twice in our fair national story

The path of duty was the way to glory;

He that, ever following her commands,

On with toil of heart and knees and hands

Thro' the long gorge to the far light
Has won his path upward, and prevailed,

Shall find the toppling crags of duty scaled

Are close upon the shining table-lands

To which our God Himself is moon and sun.

" she."

THE BISHOP

Noting the Career of Frederick Dan Huntington.

HONORED ANCESTORS

He Came of the Good Old New England Stock.

CAREFULLY EDUCATED

His Ministry and Countless Contributions to Morals and Literature.

The Rt. Rev. Frederick Dan Huntington, the twenty-fifth anniversary of whose elevation to the Episcopate is being celebrated to-day, was born at Hadley, Mass., on May 28th, 1819. His ancestry traces itself back to the colonial days, his father, the Rev. Dan Huntington, springing from the old Connecticut stock of which Lafayette, in addressing one of the family who was presented to him on his last visit to this country, said: "Young man, you have noble blood in your veins; see that you never dishonor it."

Samuel Huntington, president of the first Congress, left no descendants, but as a collateral ancestor his memory has been deeply cherished by those who consider distinguished public service the best title to the grateful regard of posterity. While no other members of the family have become so conspicuous in high office, many have served their country well and have loyally upheld the principles on which it was established.

The early settlers in Norwich were men of industry and integrity. The first white child born in that historic town was a Huntington, and John Warner Barker in his "Connecticut Historical Collections" copies the following quaint inscription from a monument in the ancient burial ground:

"Here lyes inter'd ye remains of Deacon Christopher Huntington of Norwich, November 1st, 1690, and ye first born of males in ye town. He served near 40 years in ye office of a deacon, and died April ye 24th, 1735, in ye 75th yr. of his age. Memento mori."

A grandson of the founder of the family removed to Lebanon, and there, after two generations, Dan was born, the seventh of a numerous family of brothers and sisters. He entered Yale college at the age of 16, and after his graduation became a tutor there. It was through a grandson of Jonathan Edwards that he was introduced to some of the family connection then residing at the parsonage in Hadley, Mass., and was invited to preach at the village meeting house.

The Romance of a Tea Drinking.

On that visit he attended a tea drinking at the home of Squire Phelps, whose daughter Elizabeth was then 19 years of age. Tradition relates that President Dwight had already become so impressed with the worth and dignified attractions of this young woman that he had suggested to young Mr. Huntington that she would make a suitable help-meet. However that may be, the acquaintance thus begun resulted in a marriage on the first day of the present century, and the wedding journey was made through the snow to Litchfield, Conn., where the young clergyman had been installed assistant minister. In this parish Dr. Lyman Beecher was his immediate successor. Mr. Huntington removed thence to a charge in Middletown, and in 1816 took his family to live on his wife's estate at Hadley.

Here the youngest child, Frederick Dan, the present Bishop, was born in 1819, the eleventh of a large family of vigorous sons and daughters. The Rev. Dan carried on the extensive farm with the aid of his boys, and occupied for some time the position of preceptor of Hopkins academy, a school which held a high place in the field of education. Here his sons were taught, and Frederick was prepared for Amherst college. The habits of that generation were so simple and the frugality so marked that in spite of the claims of a large family its head managed to offer to each of his children the opportunity for a good education. To his girls he afforded the best of advantages, sending them to that admirable institution, Mrs. Willard's seminary in Troy. At home reading was always provided for all, and while each was called upon to assist in the work of the farm or in the household, leisure was always followed for the cultivation of the mind. The mother was a woman of strong character, with broad and liberal views, and it was no doubt largely her influence which directed the taste of the children to intellectual pursuits. Three of the sons went to Harvard college. The youngest, Frederick, desiring to remain nearer home, entered Amherst in 1835, and was graduated as the valedictorian of his class. Among his classmates and intimate friends were Dr. Richard Storrs of Brooklyn and Edward Gillett of Westfield, Mass. He passed his college vacations in teaching, and thus succeeded in making his own way without depending upon his father. Mounted on one of the farm horses, he rode up into the hill country and there passed the autumn weeks, instructing a small company of advanced pupils, bright young men and women who in after life recalled vividly the mental stimulus they had received. At this time he began to write for the college periodicals.

At the Old Homestead.

The old homestead stood midway between Amherst and Northampton, and in the latter place many of his leisure hours were passed. A brother, afterward Judge Huntington, had his home

there and made part of that delightful society which has been described in the biography of Mrs. Lyman. At the Gothic seminary, then in the height of its fame, were very attractive young ladies. The Round Hill school had brought some conspicuous scholars to the town. In the Shakspeare readings, which were one feature of the literary life, young Mr. Huntington's fine voice and expressive intonation were often remarked upon.

The family faith, originally of the strict Puritan type, was that of the Congregational body, under which its head had exercised his ministry. During the great change which passed over New England, in the reaction from Calvinism, both the Rev. Dan Huntington and his wife became impressed by those teachings which dwelt upon mercy rather than wrath, and enjoyed love for humanity instead of escape from future perdition. Hand in hand with the new idea, went practical activity in the cause of the slave, of temperance, of universal peace. In all of these the mother of the household found her delight. Her earnest, spiritual life was not weakened by adopting a more liberal creed; her prayers and devotions were unceasing in her earnest solicitude for the souls of her children.

Under such influences it naturally followed that her youngest son should seek the ministry of the Unitarian denomination, which was then so ably represented by Doctor Channing. He passed two years after leaving college at the Divinity school in Cambridge, and then settled in Boston at the South Congregational church. At this time he became known as a strong and inspiring preacher, and his influence was felt far beyond the religious body with which he was connected. As a public lecturer he also achieved a brilliant reputation.

"Sermons For the People."

His first literary work of importance was the publication, in 1856, of "Sermons for the People," a book which was eagerly welcomed by thousands of souls who found its key-note in the opening discourse, "Our Christian Faith, a Reality," and to whom it became a household companion. It was followed by "Christian Believing," published in 1860. Both volumes have become familiar to members of all denominations, and are widely read and highly valued in England as well as in our own country.

In 1855 Mr. Huntington was called to the Plummer professorship of Christian morals in Harvard college and as preacher to the university. In this position he interested himself personally in the students under his care. Many a man of influence in our country has since expressed his obligations to one who first aroused him to high and earnest purposes in life. The surroundings in Cambridge were peculiarly congenial in those days. The college faculty was so small that all its members were well known to each other. The atmosphere was distinctively one of high thinking and plain living. Mr. Agassiz's school brought many attractive young women, and in the period before the war had rent the country asunder the youth of both sexes from old Southern families added sprightliness and variety to the social life. Professor Huntington's weekly Bible lectures were at this time eagerly attended, not only by residents of Cambridge, but of Boston. Some of those who had thus become imbued with the fearless and candid spirit of his studies, and whose spiritual life had been quickened by his religious devotion were among the number who formed the new congregation at Emmanuel church, Boston. This parish was organized in 1860, and Doctor Huntington assumed its rectorship immediately after his ordination to the priesthood of the Episcopal church. It was made up to an uncommon degree of men and women of intelligence and high positions, who became noted for their earnestness in church work. The rector's relations to his people were peculiarly intimate and personal, and the sermons preached at this time are characteristic of human helpfulness. Many of them are collected in two volumes entitled, "Christ in the Christian Year." They were published later after the Bishop had removed to the diocese of Central New York, and were arranged with a reference to use by lay readers. They are adapted to the course of the church seasons.

Much Editorial Work.

In editorial work the Bishop had charge, while in the Unitarian ministry, of the Monthly Religious Magazine. Later he aided in establishing the Church Monthly, and in his own diocese he has had charge of The Gospel Messenger. He has written extensively for periodicals, including The Forum, The Independent, The Churchman and others. His contributions to devotional literature have been two collections of poetry, such as "Lyra Domestica" and "Elim, or Hymns of Holy Refreshment," in which he gathered up many beautiful fugitive poems. Of his own verses one or two pieces have been frequently published.

Two volumes of selected readings are called "Helps to a Holy Lent" and "Forty Days With the Master." They contain the productions of his own pen alone. The selection for Ash Wednesday gives the following outline of the writer's purpose:

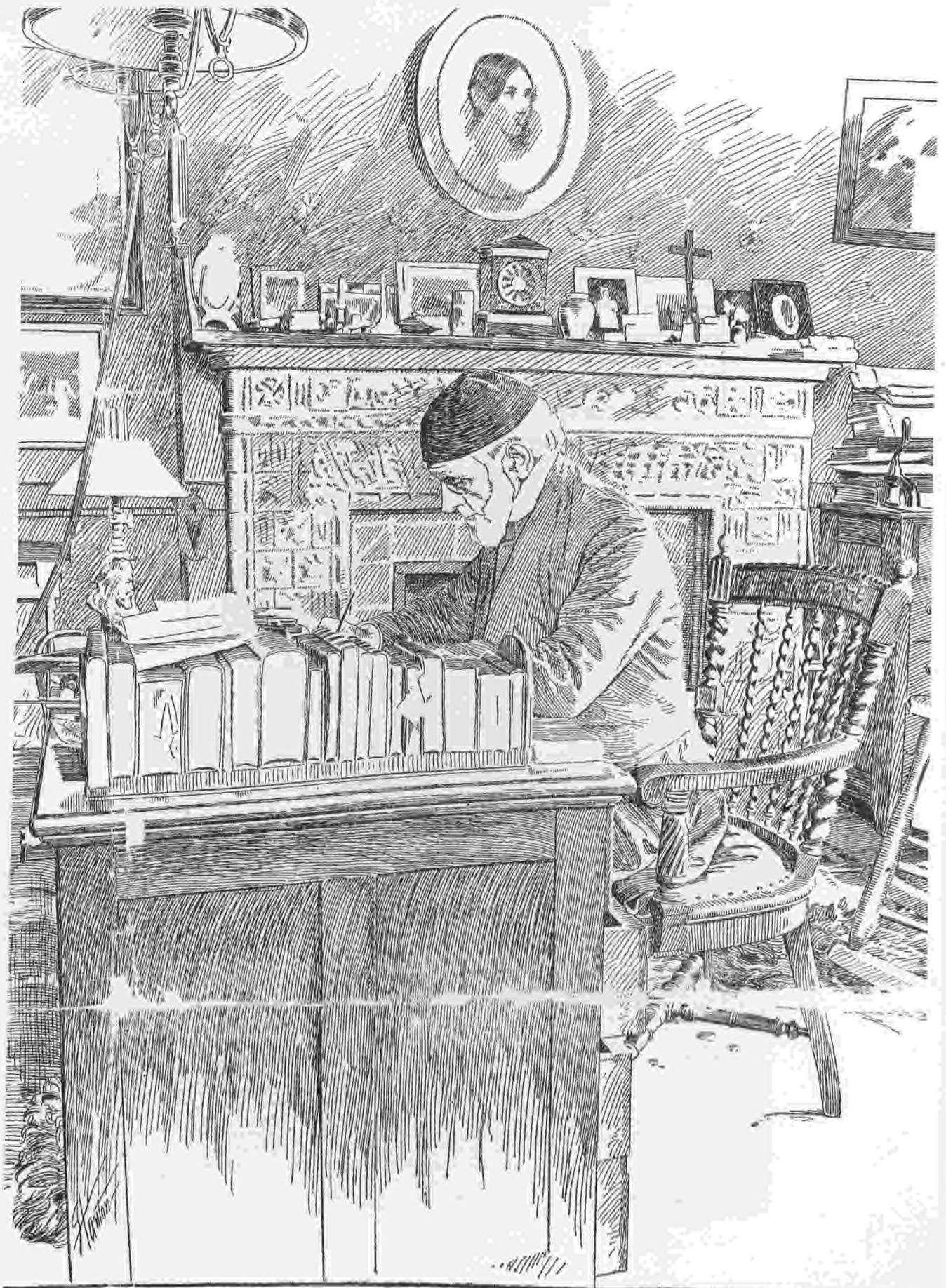
"Almost of necessity, and because on our part the character-building faculty in us is the will, self-subjection must express itself in action. A special religious provision like Lent requires us, therefore, to set up an original habit of helping others. And that you may help them practically, begin by taking it clearly into your idea of what Christ's religion is, that it bears its fruit in charitable labor, invigorates and cheers the disciple by sweeping away his anxieties about himself and his morbid introspections, with a wholesome activity of his moral life working outward into his neighborhood. Christ said it to his most impulsive, changeable pupil: 'Being converted yourself, lend your spiritual power to your brethren—and your neighbors are your brothers—thereby strengthening yourself with them.' But for this forthcoming hand and foot, and faith in it beforehand as part of your faith in Christ, what you call your religious life is a pale shoot, a sickly plant, born in shade, famishing for sunlight. Just so far as Christ's church in these American States is puny, slow, small, failing of its possible conquests and promised glories, it is because Christian worshippers are not enlarged and quickened by this ennobling and enabling spirit of the kingdom, as Christ brought it, a mission on the earth. It is safe, it is salvation, to live in the kingdom by the law of the king. There is no other salvation, no other life eternal. Personal responsibility for the welfare of the world about you is a chief element in the vitality and stability of your own faith—not the great, far-off world, so distinct as to be indistinct, or so general as to be unreal, but the near, actual, living world of men and women.

Life's Perplexing Problems.

"Have you pondered the problems that perplex them, bewilder them and set some of them to asking why they were ever born into the world, and whether suicide would not be a pardonable escape out of it? Has it struck you that in this time, in this country, in this community, where wrong, and cunning, and lying, and unbelief, and the desecration of holy things, and fascinating but poisonous books circulating clandestinely among your children in the schools, are pulling down the only safeguards that can make homes pure, marriages sacred, society decent, and the future tolerable—it is an awful thing to live at all? If not, then surely it is no wonder that your past religion seems to you little better than the phantom of an idle brain, and your expectation of heaven an unsubstantial dream. It is only by looking at these neighbors as Christ looked at his, only with a burning sense that it is your mind and your heart, your work and will, your pity and your time, that can save them—them and you together—only in this way that what you have ventured to call your faith can be an inspiring and satisfying thing."

Throughout his ministry Bishop Huntington has taken a strong interest in social questions. While professor of Christian morals at Harvard college he delivered a course of lectures at the Lowell institute in Boston, which are published under the title "Human Society; Its Providential Structure, Relations and Offices." The writer says:

"Let us not hesitate to plant our feet firmly, even by default, on the broad position that society is a divine appointment. The former who made us made us to be social. In the original



BISHOP HUNTINGTON IN HIS STUDY IN HIS SYRACUSE HOME.



BISHOP HUNTINGTON AT HIS HOME IN THIS CITY.

plan of his constitution man was not meant to live alone. Though it were possible for every individual of the species to reach the perfection of his private nature in solitary state—which it is not—still the purposes of God in his creation would not be answered. Not so many isolated units, but a social body, was clearly the thought that lay in the mind of God when he said: 'Let us make man in our own image.' Association is not an accident befalling man on his way. It is an inherent promise, want, fact, put into his complex organization at the start. The social state is not a circumstance, but a law; not an economy, but a principle.

An Estimate of Society.

"The great whole that we call society has been arranged by the Creator in a system of concentric circles. The first and smallest social type is the family. Its primary constituents are a man and a woman—then parents and children—sometimes including a complete patriarchate, all the descendants of the same living progenitor. The second and next larger is the tribe, a group of families. The third is the State, varying greatly in extent. Fourth is the nation, a larger collection, determined by a common origin, a common language, and contiguous lands, often including several political organizations, as Athens, Sparta, Thebes, were all included in the Greek or Hellenic nation. Fifth and last is the Empire, a mightier power, a cluster of nations, a ganglion of cities and provinces, and, as the case may be, a heterogeneous combination of different races even under one civil sway, but growing out of no one principle of life, artificially grappled together by military conquest, by personal ambition, by the intermarriage of royal families, rarely keeping their bulky and unwieldy proportions very long, but stretching out till they break asunder by their own weight, as the Assyrian, the Roman, the Russian, the British Empires.

"At the center of any or all of these widening circles stands an individual man, having his social nature, waiting for an alliance with his kind, responsible, affectional but fragmentary and unfinished till he finds his fellows—holding his place there directly from God above him as each member of the solar system holds from the sun, and yet balances the rest of the members. It is not a single solar system, but many, the whole also heliocentric—

God the central and supreme sun of all, not only an attractive law, not only an irradiating light, but a conscious spirit of life and a personal protector. Toward each of these groups he has a character and a name—father of the families of the earth, leader of the tribes, lord of the States, king of the nations, sovereign of the empires.

"Each of these social types has its own political style or form of government—the patriarchy, the chieftainship, the democratic, aristocratic, royal, imperial. But society itself is, in a sense, independent of all these forms.

"It went before their beginnings. It survives their revolutions. It sees them dashed to pieces, and tossed together, reconstructed, or buried, and yet itself lives on, for God is with it, and has uses for it. Its politics may change and wither, but by principles God has wrought into its being its own steady growth goes on."

The writer then develops the subject under the following heads: "Humane Society," "A Divine Apportionment," "A Living Instrument of Divine Thought," "A Discipline of Individual Character," "A School of Mutual Help."

The fourth chapter has been republished in the form of an essay, and suggests that new order for which men are looking in the present confused condition of industrial affairs. A striking presentation of existing evils and their remedy is found in "The Gospel and the People," an address made at a meeting of the National Evangelical Alliance in Boston on December 5th, 1889. It closes as follows:

Our Boasted Civilization.

"A civilization that drives the two poles of society farther and farther apart, that widens the gap and intensifies the jealousy between one class and another, that heightens the contrast, in city or country, between the comfort of the rich and the hardships of the poor, which overtasks or underpays wage workers in order to add superfluous affluence and irresponsible power to the estates of a few, which helps a hundredth part of the population to own half of the property, which exposes innumerable women to moral ruin for a living, which drives pale and emaciated and rickety children daily from pestilential tenements to factories and mines, which countenances as a conspicuous parish leader in the commercial capital of its best community an owner of real estate who has pocketed four millions of dol-

lars by the rental of four nests of misery and dens of vice five stories high, which lets fifteen thousand children die within a year after they are born in these cellars and garrets without uttering a sound of indignation or alarm, which robs the citizen-voter of his independence and manliness at the polls, enslaving him by fear or want to a landlord or employer, which increases the rate of suicide and insanity every year, which steadily multiplies the influence of money irrespective of character, which sells offices of trust in the State to the highest bidder, which puts the loftiest trusts in the government of great cities into the hands of saloon-keepers, gamblers, jockeys and their patrons, a social condition where Legislatures are bribed and juries are packed, where in most industries 'one man is master and many serve,' where the magnitude of a fraud is security against punishment—this is not a civilization under the command of the religion of Christ. Prophets and priests of God are not to be deceived or overawed by it. The gospel is not to compromise with it, flatter it and drink at its dinner table, or accept its bribes.

Humanity Is Crying Aloud.

"My brothers of the Christian faith here, humanity is crying aloud, and we had better stay and heed the cry. Make all abatements and apologies you please. Exhibit the tokens of popular progress in their most charming and flattering array; entertain your amiable optimism to any rational measure of hope; here will stand, visibly and undeniably, one great division of society, its persons and its households secure day and night in comfortable possession of advantages which make it easy to live. To that division you belong. Over against it another great division where toil and sleep take well nigh all of the life of men, where, for women, care and overwork and anxiety for the future cut off every week many coveted, substantial and reasonable good things for themselves or for their children. Who dares to pretend, remembering that there is a God and despising a lie that it is merit, that it is human worth or human faithfulness, industry or character, that cuts the line and marks the contrast and keeps visible the distance between the two? In which one of the them the Savior of the world lived all his days and died the church knows, and the world knows. Can it be that the family he created, the brotherhood that he gath-

ered and conserated, the church which lives only in his life, the gospel he sent out to save the nations and sanctify them, has no practical work to do in reducing the sorrowful disparity, leveling the partition wall, healing the bleeding hurt, binding the sundered members of the body together in one? In these grand ameliorations, assistance and cheer will come to the church from the instincts and sympathies of human nature itself. 'The earth helped the woman.'

The People's Gospel.

"Every little while we hear it said, What an interesting time this is to live in, with its eager activities and rapid gains, its marvelous inventions and triumphant forces, its conquests by hand and brain, its telling out aloud of the secrets of the earth, and sea, and air, and stars. But we are living, all of us, in the presence of a far more majestic movement, and it is the old miracle of the Galilean mountain side and the hungry wayfarers over again. Underneath, within, beyond all these mechanisms and expositions of mortal energy and skill there is building silently another Commonwealth, a House of Almighty Justice and Love for the Brotherhood of man, a city of God out of heaven, not reared by the builders of roads or factories or ships or empires or universities. Ministers of the gospel proclaim it; statesmen may help bring it on; scholars may serve in it—but so can every one of us, like the common men who before they were apostles handed the bread to the multitude—our young men and boys like the lad with the loaves. Out of the class rooms of colleges, out of libraries, lecture halls, workshops and the fields ought to come workmen in that work, and master workmen. Out of the homes of a believing and thankful people and the arms of gracious mothers should come laborers as needful and as true as those of Galilee, who find it honor enough and mastery enough to follow the steps and share the homely lot of him who is the master of us all. And all this will be the people's gospel."

In the field of morals a little essay called "Unconscious Tuition" has long been widely read, having reached its fifty-third thousand. Prepared many years ago to present to a company of teachers, it has become a hand book for instructors of the young. It develops the principle that education is not

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the training of the mind, but the training of the man, and lays down these three propositions: "First, that there is an educating power issuing from the teacher, not by voice or by immediate design, but silent and involuntary, as indispensable to his true function as any element in it; second, that this unconscious tuition is yet no product of caprice or of accident, but takes its quality from the undermost substance of the teacher's character, and third, that as it is an emanation flowing from the very spirit of his own life, so it is also an influence acting insensibly to form the life of the scholar."

The plea for personality, for character as outweighing, any system or science is truly philosophical, while the illustrations appeal powerfully to human experience. The calling of the teacher is thus exalted: "Entering into the dignity of so grand an enterprise, they are ministers of every higher institution. They are friends and benefactors of the family. They are builders and strengtheners of the republic, perpetually reinaugurating the government. They are fellow helpers to the truth of him who is Father of all families, King over all empires, Head of the church. If I heartily congratulate them on such possibilities and opportunities of honor, will it be deemed a presumption that I have urged them to be disinterested workmen, wise master-builders of manhood and womanhood, faithful, apostles of truth, and so heralds of better generations and a brighter day?"

To Keble School Graduates.

In the same line of social morality, but in lighter vein, are the essays originally given as farewell talks to the graduating class at Keble school. Of "Good Manners a Fine Art," the Bishop says:

"Imagine simply what in the brotherhood and sisterhood of mankind conduct ought to be. You know you ought to be friendly, kindly, modest, clean, gentle, considerate toward all people. Be that, and with a modest share of direct pains about them, your manners will take care of themselves. Drink in as much as possible of the common human spirit, and let it use and manage you. A common duty to the common interest for a common end—this is the safe thought. And then, apart from the good given and received by individuals, there will be besides what there ought also to be, a

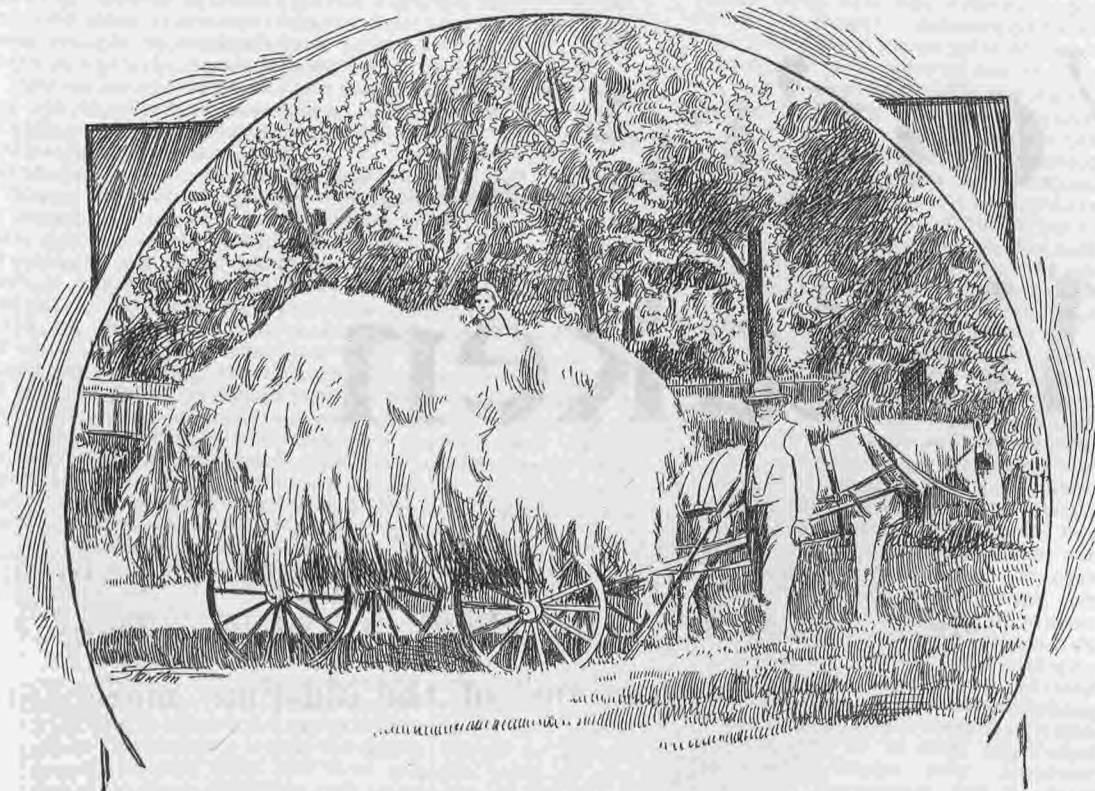
glow of rational pleasure which comes by the luster and melody, the cheer and grace of the whole scene itself as a composite, artistic work, the delight of a realized human picture, a moving procession where certain required and yet voluntary acts of courtesy and homage fill out the hours, relieve the taskwork, lighten some loads, and render one little section of the world a bit less gossiping, less dull and less mean than it was before."

Of "Good Talking" he says in another of these farewell talks: "It appears that your tongue, which an old Hebrew poet says is the best member you have, is potentially not only an artist, but a philosopher and a scientist and a philanthropist, a reformer and a nurse and a ward visitor; indeed, a kind of whole bureau of labor and charities at once. Conversation, then, means literally a turning of us round toward one another so that one aspect of character after another is presented, and we come to find each other out, the good and the bad in us; i. e., if we are natural and do not keep up a shifting play of masks and tricks to make the thing we say hide the thing we think or feel, language becoming then, according to Talleyrand's sarcasm on diplomatic and fashionable dialogue, the art of concealing our thoughts. And because conversation turns people together, and so at once discloses and excites each personality for the common benefit, that term was used in the old English to signify primarily all that men do—their conduct. * *

Hints to Talkers.

"One of the highest merits of a talker is to know when not to talk; not only when to stop altogether and withdraw, but when to pause awhile and let the other party speak. That is, a good talker must always be a good listener. In being sincere there is no need of servility. It is a mistake to imagine that we always edify or even satisfy people by agreeing with them. If we agreed before, or are convinced, that is very well. But it is wearisomely tame to assent for the mere sake of assenting, or from inertia, or from timidity. How is the common stock to be enriched if social interchange is to be a series of echoes? One's own deliberate, womanly conviction, modestly and courteously spoken, is a generous contribution to the public intellectual wealth. Conversationism is a convenience, but it builds nothing, enlightens nobody. Prejudice and patronage and fashion are our great slaveowners and slavedrivers.

Even in American society, with all our national passion for independence, there is too much truckling. I entreat you, never sacrifice a principle in criticism, in morals, in religion. Never fawn, never smile when your heart is disgusted, or say 'yes' when your soul dissents. Courage is wanted as much as deference or suavity. So we are brought finally to the great all-embracing and all-pervading law of social life, where we stand together—women and men. Good talking is talking by principle, and the central principle of all in society, in speech, in unselfishness. I have not the least doubt or fear about the happiness in store for every one of you if you speak and work, nay, even if you suffer by that law. Good talk, my dear friends, is possible for you. It is your natural right. Who will set bounds to your power? Not I, not St. Paul, for he tells us of women and men no more favored by position or by opportunity than are hundreds who rise to such heights of honor in living and speech that even on earth their 'conversation' is in heaven. We can go no higher than this.



BISHOP HUNTINGTON IN THE HAY FIELD AT HADLEY.

HADLEY'S FAME.

An Incident of the Early Days When Indians and Settlers Were at War.

In the colonial times Hadley was the military station of Western Massachusetts. It is also famous as one of the hiding places of the regicides, Goff and Whalley. For several years they were ingeniously concealed in the house of the Rev. Mr. Russell, the first minister, whose wife belonged to a family of Bishop Huntington's ancestors. The memorable historical incident narrated in Scott's "Peril of the Peak" and very often alluded to in American and English literature, where, on a fast day, when all the people were assembled in the church, one of the regicides suddenly appeared in his gold laced coat, and, sword in hand, drove out a band of Indians who were attacking the town, took place on the green of the Main street. Miss Arria S. Huntington in her delightful book, "Under a Colonial Roof Tree," thus refers to this very interesting occurrence:

"King Phillip's war burst upon New England with fire and sword. The towns planted along the Connecticut suffered most. In connection with one of these attacks, that picturesque event occurred which has made Hadley memorable. Tradition tells that one of those fasts, common at that per-

iod in any time of public peril, had called together all the inhabitants in the meeting house. This building stood in the middle of the green. While all were engaged in prayer a band of Indians stealthily approached the place, and discovered how favorable was the opportunity for an attack. Not a breath of suspicion disturbed the devout congregation within. But one eye, alert and trained in military service, detected the advance of the savages. An alarm was sounded, and, as the men rushed in confusion from the church, they found at their head, in command, a stranger, 'a grave, elderly person, in his mien and dress different from the rest of the people. He not only encouraged them to defend themselves, but put himself at their head, rallied, instructed, and led them to encounter the enemy, who by this means were repulsed.' Suddenly as he had appeared, the stranger vanished. In the hurry and confusion, the brief alarm and sudden relief, only one explanation could be found for the sudden apparition. As 'the angel of Hadley' he was long referred to. It was many years later that the fact, for the first time became known that in the house of old Parson Russell two of the Judges of Charles I had been concealed. There seems little doubt that it was Goffe, the younger of the two, who saved the village on this occasion. To the brave old minister who risked so much to afford them shelter, there must have seemed after this event a special significance in the admonition 'Be not forgetful, to entertain strangers, for thereby some have entertained angels unawares.' Goffe and Whalley left England before Charles II was proclaimed King, but heard of his restoration when they arrived at Boston. A pardon was at first expected, and they were honorably received by Governor Endicott. Whalley was a cousin of Cromwell, and one of his Lieutenant Generals. Goffe, who married his daughter, was a Major General. Both men were distinguished for firmness, courage and religious devotion."

A very interesting account of these regicides and their adventures in this country appears in Barker's "Connecticut Historical Collections," a copy of which volume may be found at the Court of Appeals library in this city.

FROM SMALL BEGINNINGS.

History and Rapid Growth of the Church of St. Paul in This City.

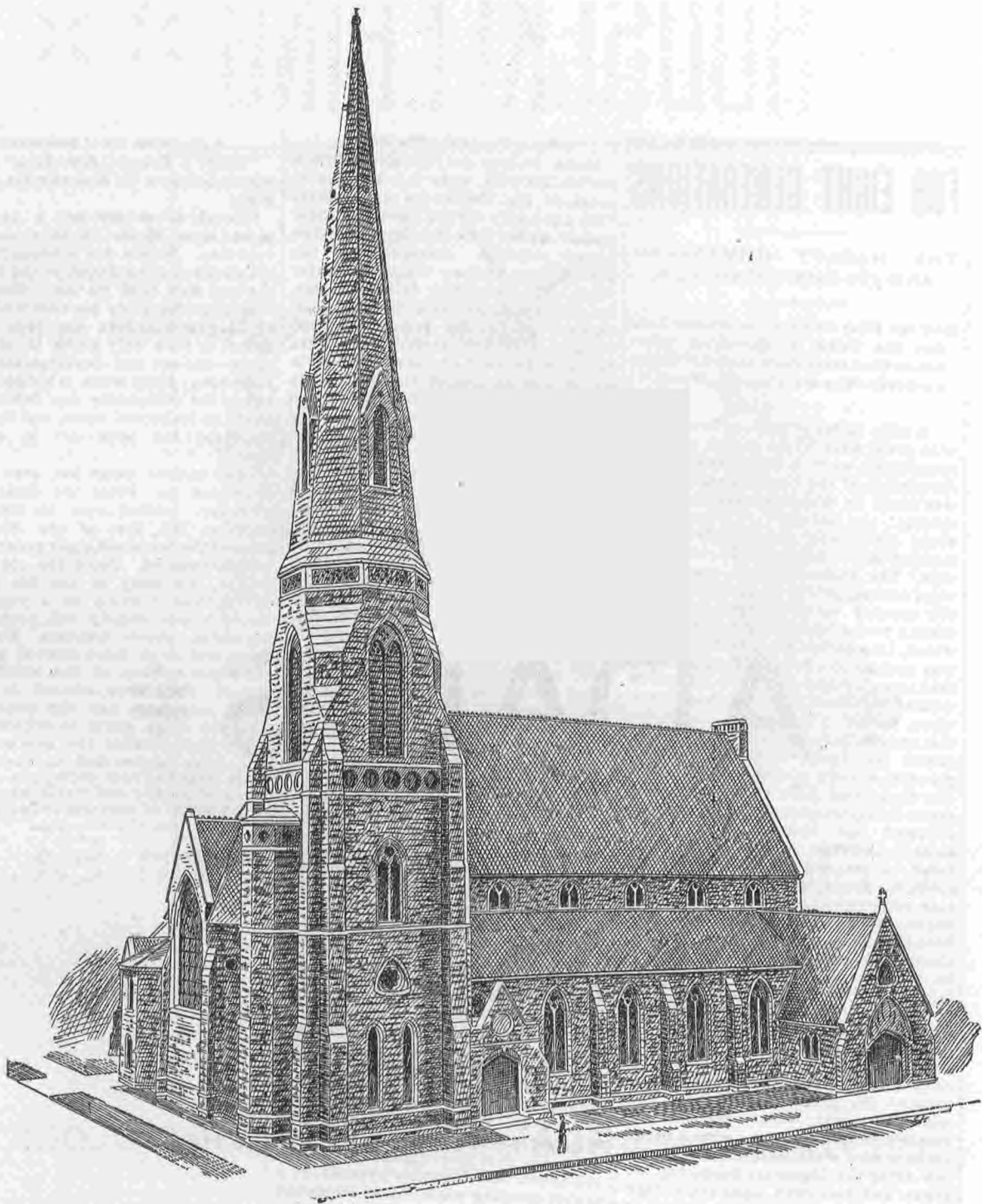
St. Paul's Episcopal cathedral is the parent church of its denomination in this city. The origin of the congregation runs away back to 1824 and is coeval with the presentation of the name of Syracuse to the little settlement that has since become the greatest center of population in the central part of the State. There were at a time later than that by several years not more than a dozen communicants hereabout. The growth of the denomination is one of the striking facts in the religious history of the city. None of the local churches started from smaller beginnings or with prospects which had in them less of promise for the future. And yet it has been developing itself unceasingly from the day when it came into organized existence even until now, and stretching out its hands with wider and ever widening reach among all classes of the city's population. Eight churches have been built by the denomination since the formation of the original congregation, the present members of which worship in what is probably the handsomest edifice of its kind in Central New York.

In 1817, the year when the work of opening the Erie canal was begun, Syracuse, or Corinth as the little settlement was then called, had but a single dwelling, and the only other buildings that lifted their heads above the cedar swamp were the tavern kept by Sterling Cossitt, "the old red mill" and Dole & Taylor's store. In the dwelling lived the father and the six sisters of the Rev. William H. Northrop, and these women were the first communicant members of the church in this place. The first Episcopal services were held here in the winter of 1821 and 1822 by the Rev. Lucius Smith of Auburn, who gathered his little band of worshippers in the parlor of the Syracuse House. The first organization was effected in 1824. A question as to its legality arose soon afterward and, two years later, the members re-organized in order to make sure of being within the requirements of the statute governing the formation of religious or ecclesiastical bodies. Meanwhile the Syracuse company, a corporation of Albany capitalists owning a large tract of land hereabout, made the congregation a present of the lot on which the Granger block now stands and which is rather curiously described as having been at that time "a fine little green meadow." The erection of a church soon followed the donation of the land, and before the close of the year 1825 the Episcopalians of the city had a house of worship of their own. It was a frame structure, painted white, with green blinds clapboarded and surmounted by a low, square tower, and was the third building constructed exclusively for religious uses in this place. It is still standing, with an addition made some time after its removal, at the corner of Montgomery and Madison streets where for more than two score years it was used as a Catholic place of worship. It was sold in 1842 for \$600 to the Rev. Father Hayes.

Before the transfer to the Catholics the Episcopalians had begun the erection of another church at the corner of Warren and Fayette streets on the site now occupied by the Government building, and here St. Paul's congregation continued to worship down to 1883. Then, in order to make way for the new Postoffice, they sold out to the national authorities, and for \$27,000 bought from the William Alexander estate the site of their present beautiful cathedral. The corner stone was laid in June, 1884, and in December, 1885, the edifice was dedicated amid imposing ceremonies.

This new church, or cathedral, to give it its proper appellation, is an exceedingly handsome specimen of the English Gothic style of architecture. It is built of Onondaga gray limestone, the cost of construction having been about \$140,000. The walls rest on foundations of large flat stones buried in concrete cement. The tower and spire run to a height of about 205 feet and constitute one of the most attractive features of the imposing and elaborately designed exterior. The tower is square in form, and the architect has given to it an appearance of massiveness by means of large projecting buttresses on each corner, and an octagonal bay on the east side. The spire shapes gradually into an octagonal design, and the beauty of its lines is very much admired. A cross seven feet in height surmounts the pinnacle. At the southeast corner of the church is a chapel in the same style of architecture as the main structure.

The Rev. Henry R. Lockwood has been in charge of St. Paul's parish since January, 1873.



ST. PAULS CATHEDRAL.

FOR EIGHT GENERATIONS

THE HADLEY HOMESTEAD AND ITS SURROUNDINGS.

How the First Settlers Generously Laid
Out the Town—A Charming Site—
Lands That Have Been Used For Noble
Purposes—Miss Huntington's Words.

"A wide valley of unusual loveliness, with great advantages of soil and surroundings"—such is Miss Huntington's description of the Hadley country as it was found by the early settlers. Continuing, she writes: "A mountain chain rises here abruptly from the meadow land, closing in the rich interval. The Connecticut, in its southward course, before entering the narrow opening between opposite peaks, takes a sweep through a broad basin, which, long before the memory of man, was washed by alluvial deposits. Natural terraces rise from the banks to wooded highlands east and west. Even when encircled by primeval forest, this open valley must have had its own charm for those who recalled the peaceful scenery of Old England. Native elms stood here and there in the green meadows, groups of walnut trees followed the brooks. The silver stream, its gentle current unbroken by rocks or rapids, was bordered by sparkling sands and rich verdure. In such surroundings the new town was begun. Its generous plan may have been in remembrance of the good old times when every English village had its common, before the inclosures of later years had robbed the poor man of his birthright. The founders of old Hadley laid out its broad street sixteen rods wide, leaving in the center a strip of grass where cows and geese could roam. It stretched from bank to bank of the great river curve, five miles in length, which encloses the meadow-land. English elms, patriarchs to-day, were planted in a double row along the highways bordering the green, and bestowed upon the village a wealth of shade which has made it the pride of the country side."

Moses Porter and His Wife.

Moses Porter and Elizabeth Pitkin Porter, his wife, were the first occupants of the old house at Hadley. "We can easily form a picture of their home," writes Miss Huntington. "The house, although enlarged and improved at various times in later years, was originally of ample size. Its main structure bore the same features as that at the present day, excepting that the gambrel roof was added in the next century. The style was similar to that of the old family mansions in Hadley street. A broad hall, with an open stairway leading to the floor above, divided good-sized rooms on either hand, a 'parlor bedroom' and the 'long room,' only used for state occasions. Another hall at a right angle led to the little dooryard filled with lilacs and syringas. This south entrance had its flagged walk, and small gate opening into a large space where carriages drove up. The front door, with its big brass knocker, was seldom used; the grass grew close up to the steps of the white porch. In a wing at the rear stood a huge chimney, occupying space enough for a small room, with great fireplace and ovens. Another large chimney was erected when the present kitchen, cheese-room, etc., were added. "An enclosed piazza, with seats along the sides, extended along the whole western length of the house. In harvest time a long table was set there for the reapers. All through the summer the churning, washing and other household work was there carried on. At nightfall it afforded a grateful retreat after the labors of the day. To those of later generations it has been a favorite gathering place at that hour. Then the mist deepens in the quiet meadows as the crimson glow fades in the west. In the village across the river the slender spire stands out distinct against the sky. Through the stillness we may hear the tread of horses' hoofs crossing the bridge by the mill a mile away. The clear notes of the thrush sound from the trees along the shore. The Whately hills grow dark in the twilight, the first star appears above the elm trees. On a Sunday evening, or a prayer-meeting night, come across the water harmonious accents of a church bell."

A Charming Bit of Sentiment.

"Under a Colonial Roof-Tree" closes with a delicious bit of sentiment as follows:

"Nearly a century and a half has passed since Moses Porter raised the roof-tree. Before his occupancy only the cattle of the colonist or the foot of the red man trod its soil. Since he first tilled the fields his title with that of his grandchildren has been maintained by that only which is of true value—the use and development of its resources. Only what is a direct benefit to the community has been cultivated on its fertile acres, and the wild woodland has been left in all its beauty. * * *

"The ancient home has seen many come and go. From the little child who last toddled over its doorway, back to the first of the line who crossed the threshold, eight generations may be counted. Could the old walls repeat the story of the life passed within them it would be a record of single habits, homely toil, godly conversation, gentle manners. None of those who lived there desired greatly the world's riches, or the world's applause. They were content to serve their neighbors and the community with the same spirit in which their forefathers founded the new country. They have bequeathed to those who come after the best birthright—an example of loyalty and virtue which it is in the power of each one to imitate."



BISHOP HUNTINGTON'S SUMMER HOME AT HADLEY
(FRONT VIEW.)



BISHOP HUNTINGTON'S SUMMER HOME AT HADLEY
(SIDE VIEW.)

TAKES THE TRIPLE VOW

FATHER HUNTINGTON'S RECEPTION INTO THE ORDER.

His Work Among the Tenement House Population in New York City, and His Battles With the Forces of Sin and Misery.

It was in the chapel of the Mission of the Holy Cross of the Protestant Episcopal church in New York city, toward the close of the year 1884, that the Rev. James O. S. Huntington, took upon himself the vows of a religious order. Assistant Bishop Henry C. Potter received the profession, and among the others present were Bishop Huntington, the Bishop of Tennessee, the Rev. Dr. Morgan Dix, the Rev. Arthur Ritchie and the Rev. John W. Shackelford.

One clause of the profession ran as follows:

"I desire for love of Jesus to devote myself, body, soul and spirit, to the service of Almighty God in the religious life as a member of the Order of the Holy Cross, and to that end to take upon me of my own free will the vows of religious poverty, chastity and obedience."

The ceremony included the following questions and answers:

The Bishop—Do you solemnly and forever surrender all that you possess, or of which you may hereafter become possessed, even to the least article of personal use or enjoyment, in accordance with the vow of the religious poverty?

The Novice—I do.

The Bishop—Will you diligently serve God for the remainder of your life in the virgin state, striving to follow the example of the perfect purity of our virgin Lord in all your thoughts, words and deeds, as the vow of religious chastity demands?

The Novice—I will, the Lord being my helper.

The Bishop—Will you shape your life in accordance with the Rule of Life of the Order of the Holy Cross, and will you give respectful obedience to all lawful commands of your superior and all decisions of the chapter, submitting your will to their godly directions and administrations under the vow of religious obedience?

The Novice—I will by the help of God.

The Bishop Criticised.

The action of Bishop Potter in this matter was looked at in various degrees of favor and disfavor by Episco-

pal clergymen. The severest critic was, perhaps, Bishop Alfred Lee of Wilmington, Del. Bishop Potter's reply was printed in *The Churchman* and widely copied in the secular press. Speaking of the Rev. Mr. Huntington and of another zealous young man who had also taken the vows, the Bishop said, addressing himself to his Right Rev. brother of Delaware:

"What is the situation in the case of the two young men who have been admitted to the Brotherhood to which your letter refers? Here are, first one young man, and then another, who feel profoundly moved by the condition of the Godless thousands and tens of thousands who crowd our tenement houses in New York. Do you know, my dear and honored presiding Bishop, what a tenement house in New York is? Do you know the profound and widespread apathy of the community concerning these schools of poverty, misery and almost inevitable vice? Do you know our own church's mission work has, thus far, but touched the fringe of this awful mass of sorrow and sin? All this these young men came to see and know by personal observation and actual contact. And then they said, and said, as I believe rightly, 'If we are to reach these people we must, first of all, live among them. It will not answer to have a home and interest elsewhere, and then to walk over to our mission chapel, and go about among the tenement house population three or four times a week. If we are to get close to their hearts we must get close to their lives.'"

"And then, too, they said, 'If we are to do this work, we must strip, like the gladiator, for the fight. We must be disencumbered of every tie and interest that can hinder or embarrass us. We must be willing to be poor, to live alone, to obey a fixed rule (or regime) of life, that so we may give ourselves wholly to this work. There was a time when, in a special exigency, men voluntarily took on them the soldier life and the soldier rule, turning their backs on home, and gain, and a self directed life. It is such a time and such an exigency that confronts us today. We do not want the help of a brotherhood to retreat from the world, merely to coddle our own selfish souls, and call it sainthood; we want a rule and bond that shall bind us to a hard task under sanctions the most august and urgent.'"

Father Huntington's Personality.

Some four years afterward a newspaper writer spoke as follows of the good religious:

"All who know the reverend father are agreed that a richer, more magnificent gift could be hardly spread

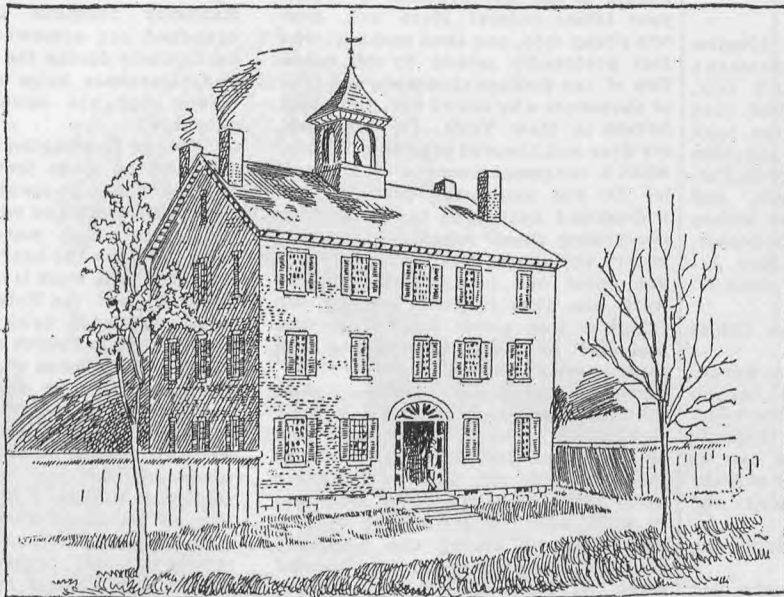
before the poverty stricken tenement houses of the east side than this of his life and all of his efforts with which he has lavishly endowed them. He is the son of Bishop Huntington and is himself a devoted High Churchman. Therefore, of course, his work among the narrow streets and the tall tenement houses and their wrecked poor have the church as their basis, their starting place and their objective point. But while the greater part of his efforts have a distinctly religious aim, and are carried on along distinctly religious lines, he has branched out somewhat from these, particularly during the last few years, and sometimes helps on his work by means that are social rather than churchly.

"Father Huntington is a young man still, and he looks forward to a long life which is to be spent in battle with the forces of sin and misery and in getting nearer and more in sympathy with the lives and hearts of the working poor. His work is carried on from the Mission of the Holy Cross, a plain, simply furnished brick building on the corner of East Fourth street and avenue C. The mission was started by the Sisters of St. John the Baptist. It is supported by an endowment from one of these sisters, by subscriptions from its wealthy friends and by voluntary offerings from the people whom it seeks to benefit. Eight years ago Father Huntington entered the mission, and since then he has so endowed it with his own personality, his own earnestness and his strong feeling of the equality of humanity, that the work has become known as 'Father Huntington's work' more generally than as the 'Holy Cross Mission.'

Rich and Poor Together.

Aside from the immediate church work with its Sunday school, its services once daily and five times Sunday, there are a number of guilds, one for men, one for women, one for boys, another for girls, and still another for young children. The children have games and such amusements, the girls are taught to sew and knit and embroider, and the boys and men have singing and religious instruction. Under the special care of Father Huntington there is a weekly meeting which is attended by the wealthy friends of the mission and its poor communicants. They are all, rich and poor alike, under solemn promise to him to treat one another while the meeting lasts exactly as if they were on a complete equality.

"It has done the rich people a great deal of good," is Father Huntington's most important conclusion as to the result of these meetings.



THE OLD ACADEMY IN HADLEY—BURNED, 1860.

"VACATION RESTS."

Delightful Summer Outings on the Ancestral Farm in Hadley.

Bishop Huntington's vacations have always been spent on the ancestral farm at Hadley, Massachusetts. The old homestead, which was erected by his greatgrandfather, stands surrounded by woods and meadows about 100 acres in extent. It has been the Bishop's greatest relaxation to share in the labors of the haying season and thus recall the days of his boyhood when he was engaged in active work on the farm. Here in the summer time it has been his invariable custom to gather his children and grandchildren about him. It is well known that the Bishop is an incessant worker. His vacations are not vacations in the ordinary sense of the word, but simply periods for taking up some kind of labor other than such as engages his attention so closely during the rest of the year. So a Springfield correspondent wrote of him as long ago as 1879, soon after he came into possession of the old homestead near Hadley. The house stands by itself upon the east bank of the Connecticut river only four miles from Amherst college, the Bishop's alma mater. It is an old-fashioned, white, gambrel-roofed, New England mansion, with barns and sheds and a farm cottage. It is on the intervalle between the river and a line of wooded hills, remote from the highway, and is surrounded by great elms, with a meadow in the rear that reaches to the water and is fringed with maples and willows. Mount Holyoke rises sharply in the south a few miles away. Those two beautiful mountains, Sugar Loaf and Tobey, are about as far to the north.

Six successive generations of the Bishop's ancestors on the maternal side have lived and died in this dwelling. The land is rich and very favorable for the tobacco crop, one of the staples of the region, but a tobacco plant was never seen on these ancestral acres. The Bishop's common saying when urged to go into that culture has been: "God made this soil to yield something that will nourish man or beast, and, without sitting in judgment on my neighbors, I choose to follow the Maker's plan."

When asked long ago how he spent his vacations, the Bishop replied: "In a refreshing medley; in answering a bag of letters that come in by the daily mail; doing considerable writing that there is no time for in the rest of the year; reading aloud to the family; making hay in the field, which I like better than shooting or fishing, especially as I am always sure of my game; repairing the old buildings; driving with guests; studying with my sons; letting my daughters row me on the river; lying on the grass and thinking how glad I am that I am not in a rail-

way car; preaching for some of my old neighbors; playing with the dog; looking at my cows, and taking liberal and deep draughts of sleep."

Several of the Bishop's books have been written during these periods of "vacation rests."

THE BISHOP'S FAMILY.

His Marriage, His Children and Something of Their Life Work.

On September 4th, 1843, in Hartford place, now Fort Hill, Boston, Doctor Huntington married Miss Hannah Dane Sargent, daughter of Capt. Epes Sargent of Cape Ann, and a sister of Epes Sargent, the poet. The golden anniversary of the wedding was celebrated last year at Hadley. Seven children, two of whom died in infancy, were the fruit of the union. The survivors are the Rev. George Putnam Huntington, rector of St. Thomas's church, Hanover, N. H., the Rev. James Otis Sargent Huntington, a member of the Order of the Holy Cross of Westminster, Md.; Mrs. Ruth Huntington Sessions of Brooklyn, N. Y., and the Misses Arria Sargent Huntington and Mary Lincoln Huntington of this city.

The Rev. George Putnam Huntington, who is the eldest of the children, is the editor of "The Treasury of the Psalter," a devotional study of the Psalms.

"Under a Colonial Roof Tree," a charming book descriptive of the family home at Hadley and its traditions, is from the pen of Miss Arria Huntington, who was one of the organizers of the Shelter for homeless women. Her connection with other organizations, notably the Kindergarten and sewing class of the Woman's union and the working girls' club, is well known.

Mrs. Sessions is the author of "Roger Ferde's Faith," which was published as a serial in The Churchman.

The Rev. J. O. S. Huntington, or Father Huntington, as he is usually called, is engaged in evangelistic work as a mission preacher. He has written as well as spoken extensively on social subjects, especially concerning the tenement house population with which he became familiar during his life in New York city. Father Huntington's work in the metropolis was of the most devoted and self-sacrificing nature. "He has given himself to the poor" is what used often to be said of him there, and few of his contemporaries have better deserved the encomium.

HAS HAD BUT ONE BISHOP

HISTORY OF THE DIOCESE OF CENTRAL NEW YORK.

Doctor Huntington Was Rector of St. Emmanuel Church in Boston When Called to a Higher Work—A Splendid Tribute Paid to His Career.

On the reorganization of the Protestant Episcopal church after the revolutionary war, the diocese of New York was established in 1785, its boundaries being those of the State. In 1838 the diocese of Western New York was formed, including all the territory now embraced in the dioceses of Central and Western New York, and in 1868 the dioceses of Albany, Long Island and Central New York were established by a sub-division of the two existing dioceses.

After much discussion it was decided that the name of this one should be the "Diocese of Central New York," although there was a strong sentiment, especially among the clergy, in favor of the name "Diocese of Syracuse."

The churchmen of Syracuse offered \$20,000 for a Bishop's residence on condition that he should make his home in this city, and that the diocese should be known as that of "Syracuse."

In a letter dated November 28th, 1868, Doctor Littlejohn declined the election to the Bishopric of Central New York, having just before accepted that of Long Island.

A special convention was therefore held in St. Paul's church here on Wednesday, January 13th, 1869, for electing a Bishop. On the third ballot the Rev. Frederic Dan Huntington, D. D., rector of Emmanuel Baptist church of Boston, was chosen, and a committee consisting of Bishop A. Cleveland Coxe, the Rev. Dr. Amos B. Beach and George F. Comstock was appointed to convey to Doctor Huntington notice of his election. In a letter dated Feast of Conversion of St. Paul, January 25th, 1869, Doctor Huntington signified his acceptance of the election. Consent having been given by a majority of the American Bishops and by all of the standing committees, order was taken by the Rt. Rev. Benjamin B. Smith, D. D., Bishop of Kentucky and presiding Bishop of the church, for Doctor Huntington's consecration.

Consecrating the Bishop.

The ceremony took place in Emmanuel church, Boston, on Thursday morning, April 8th, 1869, ten Bishops and a large number of clergymen and laymen from Central New York and other dioceses being present. The Bishops present were: Bishop Smith of Kentucky, Bishop Eastburn of Massachusetts, Bishop Horatio Potter of New York, Bishop Clark of Rhode Island, Bishop Coxe of Western New York, Bishop Randall of Colorado, Bishop Neely of Maine, Bishop Morris of Oregon, Bishop Littlejohn of Long Island and Bishop Doane of Albany.

The twenty-fifth anniversary of the consecration was celebrated by union services at St. Paul's cathedral in April last. The Rev. Dr. Joseph M. Clarke was the preacher, and in the course of his sermon he paid the following fine tribute to the head of the church in Central New York:

"Let me briefly indicate the principles which, it seems to me, have characterized Bishop Huntington's administration of the diocese of Central New York. First, he has been a man, like one of old, 'set for the defence and confirmation of the gospel.' Not seeking controversy, yet when it came 'contending earnestly for the faith.' Under him the diocese has gone on, on the lines laid down by Hobart and Delancey and Coxe, with such adaptation as the needs of the new day required. What the church wants is conservative progress, the wise and strong application of the one delivered faith. Our Bishop has been accused of too much leniency in admitting men to the ministry, yet I remember a distinct utterance of his respecting a candidate who had been accused of denying the apostolic succession, 'If he isn't orthodox I shan't ordain him.' First and foremost, the faith of the gospel, not a belief of each man's choosing or making, not a belief of medieval or modern development, but the belief of the scriptures and the primitive creeds. According to the Catholic rule of faith the faith held 'always, everywhere and by all.' Yet our Bishop has always recognized the clear line between matters of faith and matters of opinion. He has not insisted on moulding all men to one pattern. He has not required that all his clergy should belong to one school or party. He has wished 'in essentials, unity; in non-essentials, liberty; in all things, charity.'

His Simple and Wise Rule.

"He has required of neither clergyman nor parish anything more than a reasonable obedience to canons and rubrics. The standard has been not the will of the Bishop, but the law of the church. And our diocese has been little given to what Tennyson calls 'the falsehood of extremes,' moving in 'the old paths, wherein is the good way.' It has gone from strength to strength, and is prepared to move on, to occupy the much land that yet remains to be possessed, and to strengthen its hold where it is already planted and in possession.

"Bishop Huntington's administration has been characterized by a wise disregard of mere routine. He has not hesitated to adopt new methods developed in the course of the church's progress. We are now pretty well out of the Hanoverian ruts of 100 years ago. The church, like the prayer book, has more 'flexibility and richness.' It is not afraid, in action, as in opinion, to 'prove all things and hold fast that which is good.' The development of lay agency has been, and is to be, an element of power in the aggressive action of the church. How thoroughly the Bishop sympathizes with the young life in the church was seen in his Boston address before the convention of the St. Andrew's Brotherhood. 'The Work of the Brotherhood Definite and Positive.' With the Catholic faith at the heart of the church, the Bible and prayer book ever in use, an educated ministry guiding them, the young laymen are in no danger of being carried by their enthusiasm into anything schismatical or fanatical.

Spiritual Growth Fostered.

"Neither can our Bishop be charged with promoting the church's outward growth, to the neglect of its inward spirituality. He might say, as Bishop Griswold did, that he had no vital piety

'to speak of,' because his published writings speak for themselves. And such works as his three Lent books and his 'Personal Christian Life in the Ministry,' are sufficient to prove that a firm hold of the outward institutions of Christ is not incompatible with a deep realization of the inner life of Christ.

"And the religion of our Bishop is not so engrossed in theology as to neglect philanthropy. Though he does not believe like some, the author of 'Abu Ben Adhem,' for instance, that no theology is necessary to a philanthropist. Our hospitals and asylums are for the good of humanity now and in the years to come. The founded schools are for the culture of life on earth, though also, we trust, for apprenticeship toward life in heaven. He has shown himself the friend of the workingman, as well as of the employer; has declared that Christ had a message for the rich and for the poor, and that the only message and law of life that can be the savior of modern society. His religion stands up for good government, for justice to all men, for the uplifting of the fallen, for the deliverance of the oppressed. So beats the heart of him and his. And the home of the Bishop of Central New York has been and is a center whence radiate streams of wholesome and blessed influence, wide and far, for the glory of God and the healing of mankind. There are few who will not echo something like the Roman poet's wish: 'Late mayest thou be called to paradise, and long mayest thou survive in joy to bless thy people.' May the Shepherd of Shepherds have our good shepherd in his keeping; my 'kindness and mercy follow him all the days of his life,' till he come to the house of the Lord forever."

The Advance of the Diocese.

At the time when Doctor Huntington was elected Bishop there were in the diocese 106 parishes and missions and 70 clergymen, 64 presbyters and 6 deacons. There are now, beside the Bishop, 109 clergymen canonically attached to the diocese, 95 presbyters and 16 deacons. There are also 21 candidates for holy orders, 7 postulants and 65 lay readers. The whole number of parishes and missions is now 147.

The primary convention of the new diocese of Central New York was held in Trinity and Grace churches at Utica on Tuesday, Wednesday and Thursday, November 10th, 11th and 12th, 1863. Sixty-three clergymen were entitled to seats in the convention. All but two of these clergymen were present at the opening convention. Of those then present the following are still members of the diocese: The Rev. Theodore Babcock, D. D.; the Rev. William M. Beauchamp, D. D.; the Rev. Joseph M. Clarke, D. D.; The Rev. S. Hanson Cox, D. D.; the Rev. Robert M. Duff, D. D.; the Rev. H. V. Gardner, the Rev. William T. Gibson, D. D.; the Rev. A. B. Goodrich, D. D.; the Rev. Almon Gregory, the Rev. James H. Kidder, the Rev. H. R. Lockwood, S. T. D.; the Rev. George C. Perrine, the Rev. William Roberts, in England; the Rev. J. A. Robinson, the Rev. N. F. Whiting, D. D.; the Rev. W. D. Wilson, D. D., LL. D., D., L. H. D.

"THE AGONY AND VICTORY."

A Poem Written by Bishop Huntington
That Gives "Added Fame."

The following is one of the few poems
that Bishop Huntington has written
and the one which has given more sat-
isfaction to himself than any of the
others:

O Love Divine! lay on me burdens if Thou
wilt
To break Thy faithless one-hour watch-
man's shameful sleep!
Turn comforts into awful prophets to my
guilt!
Close to thy garden-travail let me wake
and weep!

For while the Resurrection waves its sign
august,
Like morning's dew-bright banners on
a cloudless sky,
My weak feet cling enamored to the
parching dust,
And the vain sand's poor pebbles lure
my roving eye.

By loneliness or hunger turn and re-
create me!
Ordain whatever masters in thy saving
school.

Let the whole prosperous host of Fash-
ion's flatterers hate me.
So thou wilt henceforth bless me with
Thy gracious rule.

I pray not to be saved, O Risen Lord, from
sorrow;
Redeem me only from my fond and
mean self-love.

Let each long night of wrestling bringing
a mourning morrow,
If thus my heart ascend and dwell with
Thee above!

Vales of Repentance mount to hills of
high Desire;
Seven times seven years of suffering
years gain the Sabbath Rest;
Earth's fickle, cruel lap, alternate frost
and fire,
Tempers beloved disciples for the Mas-
ter's breast.

Our work lies wide: men ache and doubt
and die, thy ark
Shakes in our hands: Reason and Faith,
God's son

And daughter, fight their futile battle in
the dark.

Our sluggish eyelids slumber with our
task half done.

O bleeding priest of silent, sad Geth-
semane,
That second Eden where upsprings the
Healing Vine.

Press from our careless foreheads drops
of sweat for Thee!
Fill us with sacrificial love for souls,
like Thine.

Thou who didst promise cheer along with
tribulation,
Hold up our trust and keep it firm by
much enduring;

Feed tainting hearts with patient hopes
of Thy salvation;
Make glorious service more than
luxury's bed, alluring.

Hallow our wit with prayer; our mastery
steep in meekness;
Pour on our stumbling studies inspira-
tion's light;

Hew out for Thy dear church a future
without weakness
Quarried from Thine eternal order,
beauty, might!

Met there mankind's great brotherhood
of souls and powers,
Raise Thou full praises from its farthest
corners dim;

Pour down, O steadfast Sun, thy beams in
all its towers!
Roll through its world-wide space
Faith's eucharistic hymn!

O Way for all that live, win us by pain and
loss!

Fill all our years with toil,---and com-
fort with Thy rod!
Through Thy Ascension cloud, beyond
the Cross,

Looms on our sight, in peace, the City
of our God!

SOME OF BISHOP HUNTINGTON'S RECTORS.



REV. ALBERT COSICK,
Missionary Onondaga Reservation



REV. G. G. PERRINE,
Christ Church, Guilford.



REV. JOSEPH M. CLARKE, D. D.,
Bishop's Chaplain, Syracuse.



REV. JOHN T. ROSE,
St. Peters Church, Cazenovia.



REV. GEORGE H. M'KNIGHT, D. D.,
Trinity Church, Elmira.



REV. GEORGE L. NEIDE,
St. James Church, Cleveland.



REV. JOHN ARTHUR,
St. Johns Church, Oneida.



REV. W. GORDON BENTLEY,
St. Pauls Church, Constableville.



REV. ROBERT PAUL,
St. James Church, Pulaski.

SOME OF BISHOP HUNTTON'S RECTOR



REV. W. E. ALLEN,
Christ Church, Sherburne.



REV. THEODORE BABCOCK, D. D.,
Grace Church, Manlius.



REV. W. E. WRIGHT,
Grace Church, Elmira.



REV. JAMES A. ROBINSON,
Grace Church Whitney's Point.



REV. W. M. BEAUCHAMP,
Grace Church, Baldwinsville.



REV. J. B. MURRAY, D. D.,
St. Matthews Church, Moravia.



REV. CHARLES HENRY TINDELL
Trinity Church, Lowville.



REV. CHARLES D. ATWELL,
Emmanuel Church, Elmira.



REV. HERBERT M. CLARKE,
Zion Church, Fulton.



REV. WALTER E. BENTLEY,
Christ Church, Clayton.



REV. HERBERT G. CODDINGTON,
Grace Church, Syracuse.



REV. J. H. BROWN,
St. Pauls Church, Antwerp.



REV. CHARLES T. RAYNOR,
Church of the Good Shepherd,
Oriskany Falls.



REV. S. H. SYNNOTT,
St. Johns Church, Ithaca.



REV. GEORGE BOWEN,
Waverly.



REV. A. W. EBERSOLE, M. A.,
Trinity Church, Fayetteville.



REV. E. H. KENYON,
Emmanuel Church, Adams.



REV. C. O. DANTZER,
Missionary to Deaf Mutes.



REV. A. G. SINGSEN,
St. Peters Church, Bainbridge.



THE VERY REV. W. H. BROWN,
Grace Church, Watertown.



REV. JOEL DAVIS,
Trinity Church, Camden.



REV. W. DE L. WILSON,
St. Johns Church, Syracuse.



REV. ROBERT HUDSON,
Trinity Church, Syracuse.



REV. H. R. LOCKWOOD, D. D.,
St. Pauls Church, Syracuse.



REV. D. L. FERRIS,
St. Matthews Church, Horseheads.



WILLIAM B. CLARKE,
Trinity Church, Seneca Falls.



REV. CHARLES DONOHUE,
Grace Church, Waverly.



REV. FRANK P. TOMPKINS,
Syracuse.



REV. JOHN MUIR, D. D.,
Ontario, Canada.



REV. ANSON J. BROCKWAY,
Zion Church, Pierrepont Manor.

Familiar Faces in the Central



REV. PHILIP NELSON MEADE,
Christ Church, Oswego.



REV. THOMAS L. RANDOLPH,
Alameda, Cal.



REV. JOHN SCOTT,
Indian Mission, Onondaga Reser-
vation.



REV. DANIEL DALY,
Missionary at Lacona.



REV. C. P. JENNINGS, D. D.,
Shelbyville, Ind.



REV. E. W. COLLOQUE,
St. Pauls Church, Oxford.

New York Episcopal Diocese.